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AND  
**CHRISTIAN WORLD**

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**OLD HOME WEEK**





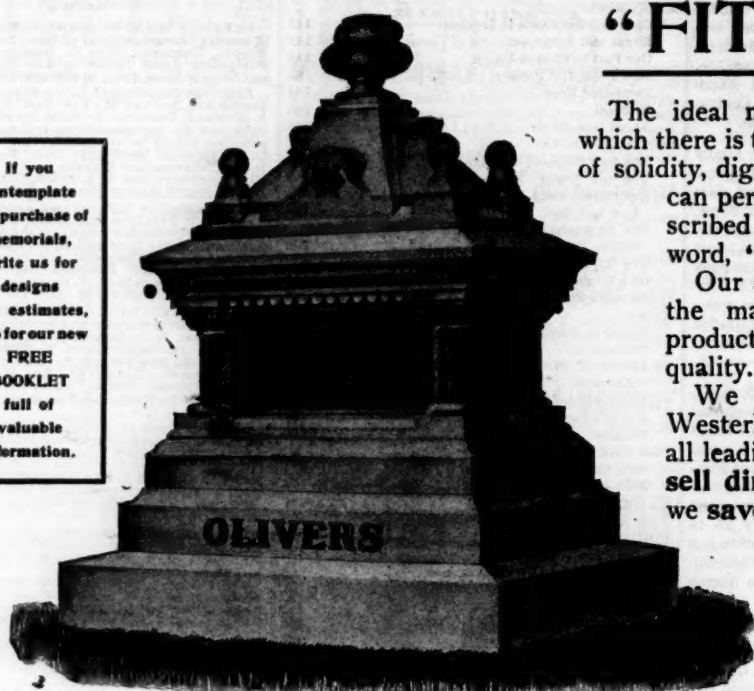
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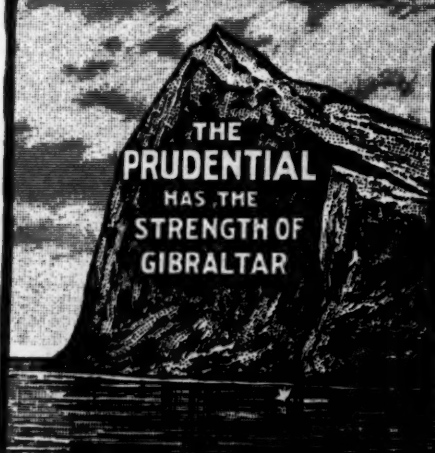
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# THE CONGREGATIONALIST

Saturday  
1 August 1903

and Christian World

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Number 31

## Church Attendance in London

Thanks to the enterprise of the London *Daily News*, Christian people have just been put in possession of the most valuable series of facts ever collated pertaining to churchgoing in a great city. Beginning Sunday, Nov. 30, 1902, this newspaper has been taking a census of the attendance in all places of worship, concluding its enumerations on Sunday, June 21, of this year. No record was taken of special Sundays like Christmas and Easter when congregations are always above the normal. It took 600 persons over six months to visit the 2,600 places of worship and to make the record of the separate services from early morning until late at night. The result is a remarkably complete and accurate statement of the number of persons who on an average Sunday may be found worshipping God in his various temples.

According to the census of 1901 the population of London is 4,536,541. Of these on a given Sunday the number of attendances upon church was found to be 1,002,940, divided as follows:

Church of England.....	430,123
Free Churches.....	416,225
Roman Catholic.....	83,672
Other services.....	63,920

The census takers took special pains to discover to what extent an afternoon or evening congregation duplicates the morning gathering in the same place, and ascertained that out of every 100 present in the morning, 35 are likely to be at the second service. Deducting these faithful ones to whom Mr. Gladstone gave the interesting appellation "twicers," the figures show that about 840,000 different persons were present at church at some time during the day.

The figures thus sifted show that less than one in five of the total population of London is present at church on any ordinary Sunday, but this by no means is a fair representation of what may be considered the churchgoing population of London. There is never a Sunday when every one who would like to go to church or who is physically able to go is actually present. Moreover, there is the army of invalids, the infirm and aged, the inmates of institutions and homes, and infants and little children, all of whom are altogether out of the category of possible churchgoers. Detained at home in their interest is another large company. Careful students of religious statistics estimate that the invalids, children, servants and others whose work prevents them from church attendance, constitute two-fifths of the population. Deducting this number from the total population of London—4,536,541—there would be left at least 2,700,000

persons who might be in church every Sunday. Instead we find only 850,000, leaving nearly 2,000,000 habitual non-churchgoers with apparently not a shadow of an excuse for their neglect.

Or we may approach the figures from another angle, following Dr. Robertson Nicoll's method. He calculates that every worshiper present on a single Sunday represents two others who are occasionally present or would like to be if they could, and who are connected with one branch or another of the church. So he multiplies the number of actual worshipers present, 850,000, by three and thus shows that the city has a church-going population of 2,550,000. From this he draws the conclusion that London is by far the most Christian city among the great capitals of the world.

We confess that we do not share this optimistic conclusion. Compared with the only other full census ever taken—that of 1886—by the *British Weekly*, this census shows a decided falling off. The population has in these seventeen years increased by half a million, but the attendance has decreased between 100,000 and 150,000. It is noticeable that while Nonconformists have held their own, the Anglican churches have lost nearly 100,000. It seems to us that the showing proves that the church of Christ has as a whole hardly even been marking time. These last years have witnessed extraordinary efforts in almost every branch of the church to recruit their congregations and to make inroads upon the non-churchgoing population. At the opening of this century the Free churches united in a well planned and heroic effort to bring the gospel to outsiders. Yet despite all platform talk and all practical endeavor, fewer people relatively are going to church in London today than seventeen years ago. We must remember too that the English tradition has—certainly up to recent years at least—been particularly favorable to churchgoing.

To find on the most favorable estimate that there are today in London probably 2,000,000 people who apparently have no use for the churches is a startling fact. It need not fill one with despair, but it should incite to serious thought and greater energy. When half the population of any English or American community has not the slightest connection with or interest in the church, certainly its work can be looked upon as only just begun. We trust that London is exceptional in this particular. We should be sorry to think that in the average English or American community of say one thousand persons, four hundred of them

were untouched by the gospel. Of course London gathers in all sorts and conditions of men, but if it is from the point of view of church attendance the most Christian city in the world, we wonder what the facts would reveal regarding New York, Chicago, Berlin or Paris.

What kind of Christian agencies are succeeding according to this census in reaching the people in London? In the first place, wherever strong preachers can be heard the attendance mounts relatively high. At Spurgeon's Metropolitan Tabernacle, at St. James Hall, the seat of the Wesleyan West End Mission, at the Wesleyan Mission in Bermondsey and at two or three other places there were assemblies aggregating over 3,000 persons, while the City Temple (Congregational), with a total of 7,008, is far and away ahead of every other church or mission.

Another element in the success of the really successful churches is their ministry in personal, practical ways, not only on Sunday but through the week, to those whom they would influence. One conclusion which Dr. Nicoll draws from the census is that the poorer classes are not likely to be won by ordinary church methods. In his judgment they attend a hall more readily than a Gothic church, appreciate a right hearty service and demand strong preaching.

Other interesting revelations of this census are the relatively small part that Roman Catholicism plays in London religious life, the decline of the Established Church and its larger appeal to women than to men, the surprisingly disappointing showing of the Salvation Army and the advantage of having a large staff of pastoral workers in connection with a specific church. To some of these points we may return later. Suffice it now to call attention chiefly to the central disclosure of the census, namely, that from the most favorable point of view, in the greatest city of Christendom today 2,000,000 persons are without any expressed interest in religious organizations. If they were in some distant island or in some newly exploited domain like Porto Rico, missionaries would quickly be dispatched to them. But they are perhaps harder to reach than men not of Caucasian blood. Close to magnificent Christian temples and within earshot of some of the best preaching in the world, they heed not the gospel appeal. The problem before the dauntless Christian workers of London may well arouse the sympathy of their brethren the world over and yet what is their problem but ours, only on a larger and more impressive scale?

## Event and Comment

### Theological Schools and the University

In two at least of our theological seminaries the number of students the last year was but a little larger than the number of professors and instructors. However small the attendance the pressure is strong on the trustees of the seminary to maintain a numerous faculty, because the theological student needs to study a variety of subjects and to have a choice of many courses. The current expenses of Andover Seminary are over \$30,000 per year besides its permanent investment in land and buildings, yet its output for the last two years has been only three graduates per year. A theological school connected with a university is able not only to offer many courses of study besides those taught by its own faculty, but its professors are able to do much valuable and demanded service for students who do not propose to enter the ministry.

### Theological Students at Harvard and Yale

In the Harvard Divinity School last year forty students were enrolled, with about twenty others who were candidates for other graduate degrees. During the first half of the year students in the Divinity School, in thirty-three cases, elected courses offered by instructors in other departments of the university. There were, also, 247 cases in which students in other departments, mostly undergraduates, elected courses offered by instructors in the Divinity School. This instruction amounted to about 700 hours per week. In Yale Divinity School, last year, 112 students were enrolled. The six regular professors gave twenty-seven courses, with a total registration of 490 men. Twenty-three professors in the university taught students of the Divinity School in thirty-nine courses, with a total registration of 178, and five instructors taught students in eight subjects with a registration of seventeen. These figures do not include instruction in elocution and music, which is almost a necessity for ministers, nor special lectures by representative men outside of the university.

### The Advantages of the University Theological School

The figures given in the two preceding paragraphs tell their own story. They show that a divinity school connected with a university can secure for its students a range of instruction quite beyond the power of other theological schools to furnish. For example, a theological student often wishes to pursue special studies in English literature, philosophy, history or other subjects not included in the curriculum of the seminary, but provided in variety in the university. On the other hand, the professors in the divinity school have opportunities to do large service in the religious training of many who are likely to be influential, educated laymen in the churches. The isolation of theological instruction is done away with by making the divinity school a true department of the university. The ministers thus trained have more extensive knowl-

edge of men, are in closer touch with present day life and have a better understanding of social problems, while they are not less equipped in Biblical and theological scholarship and the cultivation of the spiritual life than those who have been with a little company exclusively engaged in the same pursuits.

### Silver Bay Young Woman's Conference

Silver Bay at Lake George, hardly less than Northfield, is coming to be a summer religious center where meetings of moment go on almost continuously through July and August. A conference recently in the public eye was that of the young women students. It was the eleventh annual session and the second at Silver Bay. This, more truly than the girls' student conference at Northfield, represents the leading colleges of the East, and being under the auspices of the American committee has an official standing. No less than ninety colleges and schools sent delegates, aggregating in number 550. Vassar was in the lead with sixty-eight, while Wellesley, Mt. Holyoke, Radcliffe and Bryn Mawr were well represented. Bible study classes under the direction of Rev. J. T. Stone, D. D., Mr. H. W. Hicks and Miss Mary Blodgett, a Missionary Institute under the charge of Dr. Pauline Root, auditorium meetings with such stirring speakers as Messrs. Floyd Tomkins, R. J. Campbell, R. E. Speer, John R. Mott, Bishop Thoburn, out-of-door vesper services of a tender personal character, combined to make a program of uncommon worth and impressiveness. For carrying on the work of the American committee which operates among women's colleges the sum of \$6,000 is pledged. This week the Interdenominational Young People's Missionary Conference is in session at Silver Bay, the outcome of which we shall report later.

### Our Hawaiian Coworkers

When the First Church of Hawaii was organized in Park Street Church, Boston, in 1822, our National Home Missionary Society was not yet in existence. No one then thought that a body of Congregational churches in those distant islands, while sons of those early missionaries were yet serving them as pastors, would join with churches of the United States in the work of home missions. The action of the Hawaiian Evangelical Association, recorded on another page, forms a remarkable chapter in our denominational history. That body recommends to the Hawaiian churches to make annual contributions to our national benevolent societies, to adopt the American Board as their channel for giving the gospel to the nations, and to become an auxiliary to the Congregational Home Missionary Society. This is by no means the least important of the results of the International Council in Boston in 1899, in which the Hawaiian delegates took a prominent part. We confidently expect that these brethren who are now our fellow-citizens will be a valued factor in the work of our denomination for our country and for the world. Before this cen-

tury ends Hawaii may become one of the strongholds of Congregationalism in character, wealth and influence. The position of this part of American territory in the pathway of the commerce of the future gives it an opportunity hardly realized as yet, even by far-sighted statesmen. This forward step is of large significance in unifying and strengthening American Congregationalism.

### A Boon to Missionaries and Their Children

Anything which tends to lessen the strain on the personal life of missionaries is to be welcomed and encouraged. Most of them would say that their greatest trial arises from the necessity of sending their children home to be educated at the comparatively early age of twelve or fourteen years. A way to obviate this sorrow to some degree has now been found through the establishment at Kodakanal in South India of a school for the children of missionaries. This is a mountain settlement 7,000 feet high, where no less than 250 missionaries every summer spend their vacations. They have now devised a plan of opening a school there, and Mrs. M. L. Eddy, who has been a prominent mover in the undertaking, will be the admirable principal. The place is easily accessible to the thirty-five Protestant missions in South India and workers in all denominations will avail themselves of its privileges. The property is to be in the name of the American Board, while the Board of the Reformed Church in America, whose Arcot Mission is in that region, co-operates in its support. When it is once under way the school is likely to be largely self-supporting. So, instead of being obliged to send their children to this country at an early age, a number of missionaries can see them several times a year and enjoy with them the vacation months.

### Religious Restlessness in the Philippines

A remarkable mingling of politics, commercialism and religion keeps the Catholic Church in the Philippines in a constant ferment. The revolt of the native clergy who did not belong to the monastic orders from the rule of the friars composing these orders, led by Aglipay, who constituted himself archbishop, for a short time was very popular. Aglipay was a native clergyman who organized an army in Illicos and fought the Americans stubbornly. Then he surrendered and took the oath of allegiance to the United States. Next he proposed to the Protestant Evangelical Union in Manila to bring all his constituency of native priests into the Protestant fold. While the Union was considering the proposition Aglipay organized the National Filipino Church, denying allegiance to the pope, denouncing friars and declaring the Bible to be its standard of faith and conduct. He soon had hundreds of thousands of followers, including most of the native clergy. He now claims three millions. The movement has for several months absorbed the interest of a large part of the people, but there are signs that it is

already waning. Many of the clergy are believed to have made overtures already to Rome to return to it on condition of receiving full recognition as priests and having control of church property. They appear, with Aglipay himself, ready to unite with the church which will give them the best terms, and that means that in the end they will return to the Roman Church. Twenty-five priests recently seceded from Rome because a native bishop was not appointed over them. They refused, however, to join with Aglipay, but continue to conduct Catholic services while refusing to submit to the Roman Catholic Church. This appears to be a strike of the clergy for better terms, and to be a part of the temporary revolt from the church which will be settled in due time. Careful observers like Dr. Homer C. Stuntz and Rev. C. W. Briggs, who have studied the situation on the ground, believe the movement will bring many Filipinos within easier reach of the preachers of the gospel, and that in the end Protestantism will gain by it.

#### The Centenary of the London Sunday School Union

A week's program, beginning July 9, was arranged to commemorate the completion of 100 years' history of this useful organization. There were meetings in the Crystal Palace at Sydenham, in Exeter and Queen's Halls and various other places in London. The centenary sermon was preached by Rev. Dr. R. F. Horton at Christ Church, of which Rev. F. B. Meyer is pastor, and was said to be one of his best efforts. American delegates, Dr. John Potts, Dr. A. F. Schauffer and Mr. Marion Lawrance, were warmly received, and their accounts of American methods created great interest. Mr. G. H. Archibald of Montreal, who has lectured considerably in New England on Sunday school work, was present and was appointed by the union as a traveling lecturer for the next two years. Distinguished Englishmen took part in the convention, including Archdeacon Sinclair, who preached on the Sunday school at St. Paul's, Lord Monkswell, Lord Kinaird, Hon. Albert Spicer, Mr. F. F. Belsey, Dr. John Clifford and many others, some from the colonies and different countries of Europe. A great meeting was held at the Mansion House, at which the lord mayor presided, and seventy London and provincial mayors, arrayed in their official trappings, sat on the platform. The usual topics and some unusual ones were discussed at the various meetings. We judge from reports that the attendance at some of them was somewhat disappointing, but that a genuine impulse was given to Sunday school work in England. The closing service was the Lord's Supper at Spurgeon's Metropolitan Tabernacle. We remember some years ago that the program of a world's Sunday school convention, sent from England to the American committee, included just such a closing service in Spurgeon's Tabernacle. A Baptist member of the committee protested against this vigorously, saying that it would be little less than an insult to Baptists, and that part was left out. Perhaps this celebration in this respect

indicates encouraging progress toward Christian fellowship.

#### Labor Unions and the National Government

Texas is as good a state as any in which to settle the question whether the labor organizations want order or disorder, whether they expect to govern the state—by violence, if necessary—or whether their members, like all other citizens, are subject to the common laws and under obligations to contribute to the common defense against disorder. The reported action of the labor unions declining to allow their members who are also members of the militia to take the oath of allegiance to the President and swear to support the Constitution brings the case to a point. According to the dispatches, the alternative has been presented by the labor unions to their members who are members of the national guard to resign from one or the other; and they have almost without exception laid down their arms as defenders of order in the state. If the constitution of any society or union is superior to that of the state and nation, if the oath of any lesser organization prevents the taking of an oath to obey and defend the laws, then nothing stands in the way of an oligarchy composed of the members of such an organization except their lack of a majority or of power as a minority to enforce their will. Such a conception of the rights of any combination of citizens in placing themselves above the common law is a traitorous conception, and its success can only end in anarchy or the despotism of the strongest. What will public opinion in Texas do with so direct, widespread and insolent a challenge? Nor is it in Texas and Indiana alone that this question emerges threateningly. The national guard was hooted in Pittsburg the other day, and a prominent labor leader is reported to have said that members of the guard would be dropped as union men. "Good, true union men cannot be members of the national guard as well. Of course we cannot discharge a man for being a member of the guard, but we will find some way of getting rid of them."

#### The President and the Bookbinders

The same question arises in Washington in a different form in the case of Miller and the Government bookbinders. The labor union for reasons satisfactory to its members expelled Miller, who is foreman of the Government bindery, and then demanded that he should be dismissed by the Government. He was dismissed by the public printer and the President immediately ordered his reinstatement in a strong letter to Secretary Cortelyou, in which he said:

There is no objection to the employees of the Government Printing Office constituting themselves into a body if they so desire, but no rules or resolutions of that union can be permitted to override the laws of the United States, which it is my sworn duty to enforce. The union drew up an arraignment of Miller which they sent to the President, with a veiled demand that the reinstatement be withdrawn and a threat to strike, on the ground that its laws rendered it impossible for the members to work alongside a man who had been expelled.

This made the issue plain—did the Government make rules for its bookbinders? or did the bookbinders make rules for the Government? The President and Secretary Cortelyou have made it evident to the public and, we hope, to the men employed in its bindery, also, that charges against a man in public employment are one thing, which when properly presented by responsible individuals must always have consideration, and that secret trials and judgments by an irresponsible organization are another, which is quite out of the field of vision of a sworn officer of the common law. If the Government bookbinders wish to make the question visible to every American and put themselves on trial before the whole people, their decision to strike would accomplish that purpose with less embarrassment to the public than any other measure we can think of.

#### Professor James as a Prophet

In a striking letter to the *Springfield Republican* Prof. William James calls the outbreaks of the lynching spirit "a profound social disease, spreading now like forest fire and certain to become permanently endemic in every corner of our country, North and South, unless heroic remedies are swiftly adopted to check it." He calls it an awakening of homicidal potentialities, which have with difficulty been kept under in the race but not eliminated: "It is where the impulse is collective, and the murder is regarded as a punitive or protective duty, that the peril to civilization is greatest." The excitement of a man-hunt will cast all other excitements in the shade. He concludes:

There is nothing now in sight to check the spread of an epidemic far more virulent than the cholera. The fact seems recognized that local juries will not indict or condemn; so that unless special legislation *ad hoc* is speedily enacted, and unless many "leading citizens" are hung—nothing short of this will check the epidemic in the slightest degree, and denunciations from the press and pulpit only make it spread the faster—we shall have Negro burning in a very few years on Cambridge Common and the Boston Public Garden.

Professor James recognizes the fact, too little understood, that this has ceased to be a parochial or even sectional question; but has become a peril for the land at large. It calls for fearless thought and speech of lynching as murder. It calls, positively, for a revival of the law-abiding spirit and of justice, high-mindedness and celerity in the processes of administering law.

#### A Significant Utterance on the Race Question

The conference of the African Methodist Episcopal Church in session at Madison, Ga., adopted drastic and sarcastic resolutions in regard to the relations of the races and the condition of the Negro, North and South. It declared decisively for separation of the races. The best place for the Negro is in the South, was the burden of its thought. Incidentally it paid its compliments to that Presbyterian minister of Delaware whom his own presbytery let off so easily for his public declaration in favor of lynching. The resolutions on this subject are thus worded:

We commend the Southern white man because he refuses to let Negroes drink at

his founts, eat in his cafés and sleep in his hotels, for the following reasons:

It forces the Negro to build his own resorts, teaches him business and turns a flood of money to Negro vaults and bank accounts. It gives his boy and girl work, and establishes thrift, industry and economy.

We find that wholesale butchery of Negroes has gained a stronghold in the North, where it is being incited and urged by some who claim helmsmanship to the ministry and a place among God's people.

We believe, after carefully recalling facts, that the Negro is as safe in the South as in the North, or safer—safer, because he can earn a living in any avocation in the South that he possesses ability to do; safer, because no Southern preacher is on record as having pleaded to 3,000 people to burn a human being.

These resolutions are the utterance of leaders of the Southern Negroes. There are no "wards of the nation" or "dependence of the races" in them. These leaders believe that the Negro must stand alone; that he will have a better chance of learning to stand in proportion as he stands apart, and that, therefore, the policy of the Southern white is the best policy for the Southern Negroes. There can be no doubt about the meaning of this, and so far as it indicates a disposition to work out the race problem in a spirit of independence and self-reliance, it is encouraging.

**Folk, of Missouri** Rings and bosses are of this or that party, as the circumstances and conditions of the locality and the party majorities determine. In Missouri the ring was Democratic. When Mr. Folk was elected on the Democratic ticket to the office of circuit attorney the leaders of this ring had not taken the measure of the man. When he began his investigations and consequent indictments and exposures of his party associates they begged him by all the motives of gratitude and loyalty to stop and warned him that he was utterly ruining his chances of political preferment. He answered that his political preferment might take care of itself so long as he was able to carry on the duties of circuit attorney successfully and in the interests of the people. He kept on investigating and indicting until, as the *Philadelphia Ledger* facetiously suggests, "If Folk of Missouri keeps on, the next Democratic convention will have to be held in jail." In the meantime his political future has taken care of itself. There is a popular demand which promises soon to become irresistible that he receive the next nomination for governor of Missouri. The *Kansas City Times* gives a list of seventy-nine rural newspapers which have demanded that he be made the party candidate. Timidity and subservience of the kind which goes about the people's work with deaf ears and blind eyes is not always the best policy even for personal advancement.

**Preservatives and Poisons** Dr. Wiley of the Department of Agriculture has been conducting experiments on the results of eating foods preserved by the addition of chemicals by feeding them to selected human subjects. As a result he foreshadows a report which will show that such preservatives are dangerous to health, and will recommend a law requiring that their use should be plainly shown on the package in which the food

is packed. At the National Convention of Pure Food Commissioners in St. Paul, Mr. R. N. Allen, who has been connected with these experiments, spoke in the same way, showing that there were \$3,000,000,000 worth of food products manufactured in this country which should come under the police power of the state in order to preserve public health. The principle is simple. What hinders decay will retard digestion. A reply was made by a New Jersey manufacturer, but it amounted only to the assertion that it was impossible to get along without some preservative and that the manufacturers used the least objectionable and would gladly use still less objectionable means if it could be found. He emphasized the importance of the question by the assertion that seventy-five per cent. of the people of the Eastern states depend on manufactured food. If so, so much the more important is it that these people should be able to know exactly what they are eating. If we cannot dispense with preservatives, at least we should not be forced to "preserve" our stomachs without knowing the risk we run. Another phase of the same question receives importance from the many reported cases of poisoning by drinking soda water or eating ice cream at beach resorts near Boston. It is alleged that the materials and flavors used at these shore resorts by many dealers are poisonous, and that the condition of the fountains from which they are drawn is often such as to insure chemical compounds of the most deleterious sort.

**Frederick W. Holls** Mr. Holls was a lawyer whose specialty was international law. He represented his country as secretary of the American delegation to The Hague Peace Conference and afterwards became a member of the International Court of The Hague, representing Siam. He was born a minister's son and in Pennsylvania, but was educated in and did his life work from New York as a center. Mr. Holls was President Roosevelt's colleague on the National Civil Service Commission, one of the members of the New York Constitutional Convention, and declined the President's nomination as umpire in the controversies between Germany and Great Britain and Venezuela. His knowledge of German and of international law and his work at The Hague brought him in contact with the monarchs and diplomats of the continent of Europe. It was he who was said to have declared that any interference in the matter of the Nicaragua Canal would be regarded by the United States as a cause for war—a declaration which created a profound sensation, but which Mr. Holls denied having used as in any sense the representative of the United States Government. His literary work included a life of Francis Lieber, the history of The Hague Conference, and an edition of the letters of Emerson and Herman Grimm. His sudden death deprives the country of a leader of fine public spirit, great and disciplined powers and wide international influence.

**Cassius M. Clay** The ending of a conspicuous and stormy career came in weakness of body, estrangement of friends and eclipse of mind when Cassius

M. Clay passed away. Born in Kentucky, the son of a wealthy planter and slaveholder, he graduated at Yale and before graduation had made his first anti-slavery speech. He returned to Kentucky and became a lawyer, a politician and a soldier. He served several terms in the legislature, violently opposed the annexation of Texas, but volunteered immediately on the declaration of war with Mexico. He began the publication of an anti-slavery newspaper in Louisville amid a storm of protest which compelled him to plate the door of the office with sheet iron to repel bullets. In his absence his enemies broke up the office and sent the presses to Cincinnati, where the publication of the paper was continued. General Clay is said to have fought more duels and killed more men than any man of his time, and his favorite weapon was the bowie knife. A bully once laid in wait for him at a meeting and shot him. The wounded general had no weapon but a knife, with which he cut off his assailant's nose and ears and nearly killed him, receiving many wounds himself from the hostile crowd. He drank little whisky and never touched tobacco. He was one of the founders of the Republican party. President Lincoln sent him as minister to Russia, where he had a good deal to do with the treaty ceding Alaska. He supported his kinsman, Henry Clay, and Harrison, Taylor, Fremont, Lincoln, Greeley, Tilden and Blaine for the Presidency. His later years were clouded by quarrels with his family and a second marriage with an uneducated girl who was seventy years his junior, which was as picturesquely eccentric as anything in his life.

**King Edward in Ireland** King Edward's tactful and conciliatory progress in Ireland is bearing good fruit.

Dublin gave him a popular welcome which more than made up for the official slight of the city corporation. The king showed his interest by visiting the poorer parts of the city; he turned the threatened interruption of Pope Leo's death into a means of showing sympathy by cordial public appreciation of the dead. He made a visit to the Roman Catholic college for the education of young men for the priesthood at Maynooth, where he was received by the archbishops and bishops and made a cordial reply to their address of welcome. The country people flocked to see his train pass by and greeted him in crowds at the stations. The king and queen reviewed thousands of school children in Phoenix Park. On leaving, the king sent \$5,000 for the poor of Dublin and left a message for the Irish people expressing deep appreciation of the loyalty and affection with which he and the queen had been surrounded in Dublin and wishes for blessings commensurate with the warmth of the people's hearts. The visit was unmarred by accident or disagreeable incident, and will help greatly the effect upon Irish sentiment of the land law, which is passing through its final stages in the House of Lords.

St. Louis, like all exposition cities, will be an expensive place to visit, we fear. The street railway companies found it so, if Attorney Folk is to be believed, who alleges

that \$300,000 were spent in the purchase of votes for the establishment of the monopoly which now holds the streets of the city.

### Our Part in Church Union

The earlier part of the last century was notable in this country for the multiplication of religious sects. Protestant Christians magnified their differences and separated into small groups to maintain them. The Methodist Church became divided into some seventeen independent organizations, the Presbyterians into twelve, and the sects altogether numbered about 143. In the last three decades Christian unity came to be a popular theme of discussion, though with no marked result in reducing the number of organizations. The time is at hand for the fruits of that discussion to be realized through the union of ecclesiastical bodies that are alike in belief and government.

The majority of Congregationalists probably do not understand the part which they are called on to take in this great movement for the reunion of the churches which are the body of Christ. No Christians have opportunities to do a greater practical service than we in this movement. In this country, at any rate, it cannot be promoted in the direction of centralizing power in prelates or priests. Union must come through the voluntary approach of free churches to one another because of the growing sense of brotherhood. It is through fellowship rather than by authority that disciples of Christ realize their oneness.

Congregationalists were among the first to affirm their part in the new movement looking toward organic union. When the National Council was organized, it adopted a Declaration of Unity, saying, "We desire and propose to co-operate with all the churches of our Lord Jesus Christ," and affirming the liberty of our churches "as affording the ground and hope of a more visible unity in time to come." It has kept prominently before the denomination that its mission is to promote that visible unity. For the last fourteen years it has had a committee actively engaged in this work. This committee has taken steps to invite union with Free Baptists and with the "Christian" denominations. These efforts thus far have failed, but they have not been in vain. They have witnessed to our sense of our mission.

The first practical steps taken toward union will naturally be taken by churches whose forms of government are substantially the same. Those denominations whose churches retain in themselves the greatest liberty will find it easiest to unite, and these are congregational. According to the last United States census of religious bodies the members of Protestant Christian churches which have substantially the Congregational polity number five and a half millions, while those episcopally governed are about five and a quarter millions and those presbyterially governed are three millions. Our part, then, in bringing together the great Christian brotherhood is of the greatest importance, for we are the oldest of the denominations congregationally governed, we have been first among them to

urge the importance of visible unity as witnessing to the world the brotherhood of Christians, and we have professed our desire and purpose to accomplish it.

The immediate work before us is presented by Dr. Gladden on another page. It is not a new proposition. As long ago as 1889 our National Council was informed that the Methodist Protestant denomination "had expressed through many of its leading representatives a desire to come into closer fellowship with the churches of the Congregational order." In 1898 the council instructed its committee on federation and unity "to make proper overtures to the Methodist Protestant churches, not only for the purpose of closer federation, but with a view to organic union." The United Brethren, who have awakened to a desire to come into this union, are by their history, faith and works as well fitted for it as the Methodist Protestants.

What will Congregationalists do to promote this proposed union? We call especial attention to what Dr. Gladden says, that in such a democracy as ours the decision rests with our church members as a whole and that they need to be fully informed if public sentiment is to be roused and if anything is to be accomplished at the next general meetings of these denominations. If any valuable result follows, it will not be merely by informal votes, the adoption of a common name and stated union meetings of representatives of all these bodies. It will mean union in work through our benevolent societies, mutual interest in promoting the welfare of the local churches of each denomination, knowledge of each other's history and present affairs, an intelligent and active sympathy, making all these churches into one body.

A definite proposition is before our churches. It may have great influence on the growth of Congregationalism. It ought to be presented to every local church and prayerfully considered by it. It is desirable that each church should by vote express its judgment as to the desirability and practicability of this union. It is our earnest hope that it may be accomplished.

### New Pope, Old Papacy

The papacy is always spectacular. It knows how to take advantage of every opportunity to bring itself to public notice. It has been unusually fortunate in the great age, unblemished character and amiable spirit of Leo XIII. His courageous fight for life held the attention and awakened the sympathy of the world and brought out utterances from many non Roman quarters. The picturesque traditions which surround the funeral of a pope and the election of his successor, the official pronouncement of death, the lying in state, the walling up of the place of election and the recognition of a theory of democracy which might call any man to the papal chair—all these will be made the most of to hold the attention of the world.

With all this we have no legitimate quarrel. The rulers of the Roman Church believe that they have a claim on the allegiance of all men, and we must expect them to assert and enforce it by every means of glamour, splendor and

advertisement which they can control. But it may be well just now, while public interest and curiosity are centered on the doings of the cardinals, to remind the thoughtless that in the Roman Catholic world the papacy is everything and the individual pope has little room for self-assertion and none for essential change. He may be learned, kindly, estimable, as Leo was, but he cannot alter the fixed principles of life which have made the papacy what it is. "In our day," says the *London Spectator*, "even a great pope must always be a Gulliver tied down by a thousand scarcely visible threads." We shall see a new man on the throne; but in essentials there can be no new policy.

The call to surrender the conscience to the authority of men, to accept a fixed dogmatic scheme of thought, to abjure the freedom wherewith Christ has made us free, to enslave ourselves to ancient restrictions and traditions, to put a thousand mediators in the place of Christ, to indorse the never withdrawn or apologized-for principles of control of opinion through the secular arm which resulted in the inquisition and St. Bartholomew—this is still the claim and the call of the papal church. We have much to learn from it. As Free Churchmen we are at liberty to use what elements of its practical administration we will. But for itself it has no thought of us except as rebels who must be won and it will offer no terms but unconditional surrender.

We often have to give thanks for the practical inconsistencies of good men; and we do so heartily for the change of attitude which has made our relations with our fellow Americans, who are of the flock of the pope, so cordial and helpful when we meet on common ground. The Roman Catholics of the United States are not usually persecutors even in thought or wish, as many of the Roman Catholics of Peru and Colombia are. But the theory of the papacy has not been changed. Whether we have a liberal pope in the Vatican, or a reactionary pope, either will be bound by precedents and hampered by a bureaucratic system which he cannot change. In the words of Dollinger which we quoted not long ago, there may be a new pope, but there is the old papacy, for which the claim of infallibility has made the acknowledgment of error in the past or the discovery of saving truth outside its bounds a sin against the Holy Spirit.

### Persistent Foes

Behind the masks and shadows of all ages stand constant enemies of the soul, intimate heart temptations which every man must face and overcome—selfishness, covetousness, pride and anger. These are sins of attitude toward God and toward the world. While life lasts they are not to be wholly shaken off. They are as elusive as the mist that folds about us, and as close at hand.

Every one of these four deadly sins is the evil shadow of a good quality of soul. We have not only to defend ourselves but to distinguish. There is a self-love which is essential to our life. We are told to love our neighbor as ourself—not

better than ourself, which pressed too far would make our own individual contribution to the work of the world impossible. How shall we love ourselves unselfishly? By loving God with all our hearts and ourselves as the place of God's indwelling, the instruments of God's work. This is the experience and the attainment of the life that is hid with Christ in God. "I live, and yet no longer I, but Christ liveth in me." When the center of our life is in its place with God we shall have a true perspective for the temptations of our human selfishness.

Covetousness belongs with the narrow view and the false horizon. It is as if a man could see the ground but not the sky. We are not forbidden to delight in the beauty of earth's foregrounds, so long as we consider them with reference to the great background and skyline of the loving will of God. While heavenly-mindedness destroys all covetous affections, it heightens our enjoyment of every innocent earth-beauty and earth-delight.

It is the downward look that ministers to pride. It is the upward look toward God that feeds humility and also dignity and self-respect, of which pride is the evil counterfeit. For pride is glorying in self, blind refusal of the facts of man's littleness and sin, while true humility shows man his place of honor as a child of God, an instrument of the divine purpose in the progress of the world.

Anger is one of the sudden sins. It is like the leap of the wild beast, which has us in its clutch before we recognize its presence. But there is a righteous anger which is never absent from a holy character and which often rose in the heart of Christ. It is difficult to be angry and sin not—we shall only learn to distinguish between selfish and righteous anger as we keep ourselves wholly in the spirit and the mind of Christ.

### In Brief

In New England the reunions of Old Home Week are in progress, and from personal and newspaper reports both hosts and visitors seem to be having a reminiscent and jolly time.

If we would see ourselves as others see us—read the article by Rev. Dr. J. P. Jones giving his impression of the condition of the American Protestant churches and their attitude toward foreign missions.

The corner in American cotton by which a few men appear to be making great fortunes is compelling the closing of mills in England alone which deprives of work and wages, in part or altogether, more than a million people. The manipulation of the markets is far-reaching in its evil effects.

Dr. E. W. Emerson says that his father, Ralph Waldo Emerson, did not often attend church because he did not like sermons, though he enjoyed orations and addresses. If he were living now he would not have to travel far to attend churches in which he would hear the kind of public speech which he preferred.

Poor Peter, king, by the grace of assassins, of Serbia! It is now reported that a specialist has examined his son and heir, who has been educated under the eye of the Russian government in St. Petersburg, and reports that he is a degenerate. Neither Russia nor Serbia wants another Milan or Alexander on the uneasy Servian throne.

More than two-thirds of the counties in Texas have been carried for prohibition in the recent elections, and the prospect is good for outlawing liquor selling throughout the state. This is the kind of prohibition that is most effective, where the people express their will for their own communities, and accept the responsibilities for enforcing their laws.

Trouble in Panama, with arbitrary arrests and the promise of the reasons tomorrow; hard fighting between the Government troops and rebels at Ciudad Bolivar in Venezuela—how natural and Spanish-American it all sounds! But in Venezuela this time they seem actually to have fought to kill. And the release of seized American vessels in the Orinoco by an American war vessel—how natural that is, too!

A confession and a conviction clear the air in the Alabama peonage cases. The prisoner whose mistrial called out the severe arraignment of the jury by the presiding judge, as we recounted last week, has put in a plea of guilty. In another case the accused has been convicted and fined, and the convicting jury received the thanks of the judge. We take off our hats to Judge Jones and think better of the possibilities of the Negro in Alabama.

Captain Hemphill and his men have proved that the Kearsarge is a true brother of the famous Oregon by their speedy trip across the Atlantic without an accident and all prepared for duty. We congratulate them that their duties on this side will be in peril of bright eyes at Bar Harbor and flattery of admiring tongues and not of grim war. And we do not believe they will find their welcome in Maine less attractive than that of the German emperor at Kiel or the British king at Portsmouth.

The police seizure of gambling apparatus at Revere Beach on a recent Sunday gave opportunity for the study of its mechanism. It showed that the dealer had the game entirely in his own hands and could win as he pleased. "As usual," said an expert who studied these "tools of trade," "the suckers would be at the mercy of the sharpers. It only proves the truth of the rule that there is no such thing as an honest gambling game possible." But the "suckers" will still bite and the gamblers make money, because they bank upon fools.

It is good news that after two long, wearisome months as a patient in Lakeside Hospital, Cleveland, Prof. George Adam Smith of Glasgow has recovered sufficiently from his siege with typhoid fever to leave there last week. He and his wife spent Sunday at East Northfield, Mass., as guests of Mrs. Moody, and will soon return to Scotland, sailing from New York. It is a serious personal disappointment to him to be compelled to give up his unfulfilled lecture engagements, but he will be obliged to give the next few weeks to entire rest.

Send to Sec. Asher Anderson, Congregational House, Boston, for copies of the proposals for the union of the three denominations and of the letter to the churches of which Dr. Gladden writes on another page of this issue of *The Congregationalist*. He is himself carrying out his suggestions in a practical way. On a recent Sunday evening he preached at the United Brethren Church in Columbus, and next winter he will give a course of lectures at their theological seminary in Dayton. There is talk, too, of a joint meeting of the local Columbus conferences. The test of this proposal for union will come in its applicability to local fields and we shall be glad to hear of further endeavors in this direction.

Dr. William Hayes Ward has made a fine translation of the late Pope Leo's poetical last prayer. It expresses the reverence and piety of his soul in lofty and dignified verse. But the gratitude for salvation is entirely rendered to the Virgin Mary.

That I may see thy face, Heaven's Queen, whose Mother love Has brought me home above.

To thee, saved through the tangles of a perilous way, I lift my grateful lay.

It is not surprising, perhaps, that a celibate priesthood cannot get along without a feminine object of devotion, but it seems strange to have a Christian offer prayer in view of the end of life without the least mention of the name of Christ.

The race war in Evansville has been almost duplicated at Danville, Ill. Here, too, the trouble had long been brewing and was brought on by a "bad nigger" who shot a citizen. Troops were called in and the jail is guarded against the would-be murderers. From Liberty County, Ga., a mob followed a Negro across seven counties, strung him to a tree and riddled him with bullets—only to find after he was dead that they had murdered the wrong man after all. The right man has been arrested elsewhere and will be also murdered if the returning crowd can get hold of him. In McKeesport, Pa., a fight with clubs and revolvers between union and non-union workmen, owing chiefly to bad marksmanship, did not result in any actual murder. The chief difference and advantage of this sort of thing over an actual state of civil war is that the country will have no pensions to pay to the wounded survivors.

### About Ourselves

Though August is considered the most stagnant month of the year from the point of view of Christian activity, our Christian World issue this week can hardly be termed dull. It is an all-around-the-horizon issue. We have the latest tidings from the Sandwich Islands through Dr. Doremus Scudder, who is entering so valiantly upon his work there. Mr. Whittemore, formerly the publisher of this paper and a member of the recent American Board Deputation to India, describes with the aid of photographs taken by himself the charms of life on a house boat in Kashmir. The recent census in London of church attendance is analyzed editorially and some conclusions are drawn therefrom. The article on the new Negro by one who belongs to the race is a strong contribution to the discussion of the great problem of which it treats. Dr. Gladden's plea in behalf of a union of Congregationalist, Methodist Protestant and United Brethren forces comes with the weight of a man who all his ministerial life long has been advocating Christian unity. Mr. Spear's article on The Habit of Holiness moves on his customary high spiritual plane. Coming to summer events in the vicinity of Boston, we have excellent descriptions of the series of Emerson meetings and of the Harvard summer school. We doubt if any one can put this paper down without feeling that its perusal has been well worth his while.

The following attractive articles will appear within the course of a few weeks in *The Congregationalist*:

Public Schools of England, by Caroline Benedict Burrell.

The Higher Education versus the Highest Education, by Heloise E. Hersey.

Sabbath Day Poses and Noon House Fare, by Alice Morse Earle.

The Confessions of a Golf Crank, by Rev. E. M. Noyes.

A Letter to a College Student, by Henry van Dyke, D. D.

Our Inland Empire—an illustrated article on Alaska.

The Gentle Art of Angling, by Rev. O. S. Davis.

Some Children I Have Met, by Frederick B. Wright.

"Limericks," by William Byron Forbush, Ph. D.

Public School Leadership, by A. E. Winship, Litt. D.

"What Shall We Do With Miracles?" by Prof. Borden P. Bowne.

### An Admirable Home Week Proclamation

Governor Bachelder to the Absent Sons and Daughters of New Hampshire:

Congratulating the sons and daughters of New Hampshire upon their achievements at home and abroad, and desiring to strengthen the ties that bind them to each other and the state, I do, with the advice and consent of the council and in the name of the State of New Hampshire, invite all former residents to visit the state during Old Home Week, Aug. 15-21, and revive memories of youthful days. The scenes of youth, although marvelously changed, will interest you. The brambly pastures where, perchance, as a barefoot boy a half century ago you went for the cows at night; the old mill pond where you fished and the streams where you swam; the bench in the old schoolhouse where you sat; the site of the old orchard and the well with its old oaken bucket; the old church on the hill—quaint and of sacred memory; the old cemetery where hearts will be saddened and tears unbidden flow; all will recall days of yore and inspire nobler thoughts. We will welcome you with bonfires on the heights, flashing from hill to hill our great joy at your return. Those of us who remain will greet you around the hearthstone with old-time cordiality, and we will assemble in more than 100 towns in true Old Home Week spirit to give you the glad hand.

## The New England Country Home

Reflections on Old Home Week

BY ISAAC OGDEN RANKIN

The most peculiar and characteristic of American institutions is the farmer's home, built at some convenient site on the acres which he owns and works. It is not often beautiful, but within its walls much of the best of our national life has been trained and nurtured. With us, indeed, it is so much a matter of course that the farmer's dwelling should be among the fields he tills that few realize how distinctively American the custom is. We think of Old Home Week, and at once the mind forms a picture. We see the house under its spreading elms, an island in the green of its doorway where the lilacs and syringas grow. We let ourselves in at the highway gate and look for the beds of shrubs or hardy flowers, for the well, the shed with its milkpans drying in the sun, for all the evidences of busy and domestic life, in a home among the fields, linked only by the common highway to other homes scattered from end to end of the wide land we love.

Almost from the first the country home became the satisfaction of that desire for individual land ownership which the old world had denied its children. No sooner were the first perils of winter, of starvation, of the unknown mysteries of the wilderness, faced and mastered by the Pilgrims, than they began to scatter from their first close-built nest in Plymouth between the hilltop fort and the protecting bay. Boston grew up in the cow-pastures of a lonely farm in Shawmut. The raids of the Northern Indians, incited to murder by the colonial policy of France in Canada, could not scare the hardy settlers of the Connecticut Valley and the New Hampshire Grants from their perilous farms.

This feature of our life, which adds so much to the significance of Old Home Week, is one of the surprises of the intelligent foreigner who comes to study us. He finds a scattered and not a concentrated life. He has not grasped the meaning of America if he has only seen the towns. Every farm is the seat of a home, a self-contained place of education. Individuality develops in these scattered dwellings without the need or hindrance of constantly rubbing elbows with its neighbors.

Perhaps in some green land of rolling hills the traveler sees upon the highest ridge the white spire of a village church. But there is no village, only a store where the mail is handled and where most of the wants of simple life may be supplied; the blacksmith's forge, the wagonmaker's shop, a few houses wide apart about the central green—no more! No tavern—indispensable center of the old world's life; no manor house, lavish in expenditure with rents collected from the neighboring lands! It seems a life reduced to its lowest elements. It is seldom poetic or idyllic, but it is commonly sane and sound.

Here, the observant traveler will say, is the secret of the American among the nations of the earth, the secret of his independent hardihood, his power of initiative and resourceful courage. If there has been a price to pay—the price of that seemingly unsocial reserve and awkward consciousness of self which often marks the country-bred American—it has not been too large a price for the practical and ideal qualities which it has brought our people.

Exactly the opposite impression becomes one of the surprises of the American traveler abroad. Accustomed to see the homes of the people spread broadcast over the hills and valleys of the land, he finds them huddled in villages. The crowded squalor of many English and more German hamlets is a sad contrast to the broad green beauty of the land between, unbroken by buildings, untenanted by human life. The old immemorial necessity of defense against the robber and the slave catcher, the old dependence which thought subjection not too large a price to pay for security, have left their continuing mark upon the land. The men go out to labor in the fields of others and come back to the narrow street and huddled cottages where the wives and children have been crowded all day long. The thoughtful traveler will meditate deeply on this difference between the scattered homes of America and the crowded hamlets of Europe, and will come back over the dividing sea to glory in the recollections and ideals which find expression in the return and celebrations of Old Home Week.

We have our own types of town and village life, but they are founded still on the rock of freehold ownership. Men are not crowded cheek by jowl so that there is no longer room for friendly neighboring of grass and trees, of birds that sing and the free airs that blow. As the years go on, village traditions ripen and gifts of children who have wandered far and made their mark add to the resources of education and social life. The quiet lives of the villagers conserve a wholesome spirit of optimism. On the surface of their life the passing fashions of the cities play, but deep-going changes come but slowly. Long may our villages take pride in their wandering sons as they return, in the traditions of their own fruitful past; even in the harmless prejudices and provincialisms which they sometimes cherish!

To all these homes of village street and countryside the years bring gifts; but from them all they take continual and heavy tribute of young life. The spread of knowledge is but a wider advertisement of what to most young people seems a larger life. It is useless to argue that the majority of all in business fail, and that most climbers stay on the lower rounds of the ladder of opportunity. We cannot bind all the young life to the farm, and we would not if we could. But every wise man rejoices that these farm homes, which have always been and, please God! shall always be, the strength and glory of America, are coming more and more into vital and easy touch with common life—that the mail carrier visits them and the electric car passes their near-by corner, or even stops under the old trees at their door.

Some of us will come back this summer to old scenes and memories sweet and dear. We shall make our pilgrimage to the door where vanished forms once came to welcome us, to the rocky pastures where we played as little children, the brook that was companion of our careless hours, the fields of our work, the lanes and groves where we dreamed our dreams which life has so imperfectly embodied in experience.

With larger knowledge and, let it be hoped, some share of the old childlike faith in God, we shall look back and un-

derstand the hard work of our mothers—too little rewarded even by our childish love, and the toll of our fathers which gained our living from the reluctant fields. Perhaps we shall try our skill at the tools by which their work for us and for the world was done, and think of ourselves with a befitting humility when we find our hands too soft to use them.

We may look further back, beyond our own long vanished childhood with its unforgettable faces, to the pioneers, the conquerors of the forest, the breakers of the

prairie sod, who toiled to clear these fields and build for all successors these firm houses and far-stretching boundary walls. We shall remember the menace of the prowling savage which long hung over them and think of his red hands that gathered scalps; of the wild beasts of the forests, the cold of winter and the summer heats. We may rejoice with all our hearts in that vision of the splendid faith and courage of the founders of New England, the builders of new states, the pioneers of the West.

It is all one, this glorious wide land of ours—one home in which we hope that liberty and godliness may flourish while the world endures. Yet for each there is some joyfully remembered name that wakes a special singing thought of home—some quiet village by the riverside, some old house on its knoll close to the beaten road, but looking over its own fields to sunset and sunrise—to which the heart returns and the feet would gladly follow at the call of Old Home Week.

## The New Negro—His Ambitions, Beliefs and Hopes

By One of Them

[This article comes from one of the most highly respected younger Negroes of the South, who at our request withholds his name, in order that he may write more freely and frankly. It is one of the most direct and touching pleas for a chance for the black man in American life that has ever been made.—EDITORS.]

The Negro question has been more frequently and fervently discussed than any other question in American history. Lately it has for some reason assumed unusual interest. It is suggestive to note the historical sequence of the points of view of this discussion. It was first taken up by the white man of the North; and by it the Garrisons and Phillipses won lasting fame. Then it was taken up by the Southern white man, and the Gradys and Haygoods came to the front, proclaiming a new South. But now men are wanting to know what the black man thinks of his own problem; this explains in part the phenomenal popularity of the speeches of a Booker Washington, or the articles of a William Du Bois.

Each of these points of view has its own peculiar value. It is good to know what the Northern white man thinks; for his pioneer service in this regard has been of incalculable value. It is better to know what the Southern white man thinks; for there can be no solution of this problem without his consent. But may it not be best of all to know just what the black man himself thinks; for, although a white man may stand in front of the door, it must be conceded that the Negro holds the key to the solution of the problem to which he gives rise.

In view of this I have been asked by the editor to speak frankly of how this whole question looks from my point of view, and as I am not to sign my name to this article it may not be amiss to say who I am, that what is said may be the more intelligently interpreted. I am a Southerner to the manner born, and yield that monopoly to no man, no matter how white. I was born in the early years of freedom and may be classed as one of the new Negroes. My education began in the common schools of the South, was continued in colleges planted here by New England beneficence (which was no mistake), and also in a leading university of the East. I have kept my eyes open on this question, as I have had opportunity to observe all sections of the country. I am now hard at work in the heart of the South, trying to help solve the very problem of which I write.

That there is a new Negro in the land all will admit. The old Negro is passing, and with him one of the most picturesque phases of American life. He, with stooped shoulders, bent knees and obsequious manner, will soon be no more. A different sort of fellow takes his place. He is young and stalwart, ambitious and aggressive, assertive, and, sometimes, bumptious—he is on the stage. This is the man that makes a problem. Whatever that problem may be from other points of view, from his it is simply this: How can I get a man's chance in American life—an equal chance to be, to do and to have? Of this the new Negro dreams, for this he strives.

From the hullabaloo raised over some matters exceeding small, it would seem that the Negro is asking for special privileges. But this is not true. He only asks for a white man's chance to measure up to a white man's standard. He is doing something once thought impossible to him—thinking! He has reasoned that this is a democracy, and concludes that every American proposition should proceed from the fundamental principle of "equal rights to all and special privileges to none."

What, then, does he want? First of all, he pleads for an industrial democracy. I mean by this a chance to work at anything for which his talents fit him, and to receive the same pay as others for similar services. This is denied him all over the country, but, strange to say, has on the whole a juster recognition South in certain things than in any other section. The right to work is sacred, and the wage of the laborer is his reward. The Negro cannot see why this does not apply to him; and yet he rejoices that there is progress in this matter.

He hates ignorance, and realizes that intelligence is the pedestal of democracy. He seeks the American right of light, and he is grateful for the Northern hand of philanthropy that has supplemented the perhaps necessarily meager advantages for education furnished by his own section. He is grateful for the opportunities given him in the common schools of the South; but in his gratitude fails to see any philanthropy in it, since it is his labor that helps pay the tax to support his schools. In fact, he has figured the whole thing out and discovered to his own surprise that he puts more money into the school fund of the South than he gets out!

The new Negro believes in law and or-

der. Accused of a crime, he claims the American right of a trial by jury. He feels grieved that in the last fifteen years two thousand of his race have been summarily hanged, shot or burned. He stands as no apologist for crime. Specially is the crime committed by some vagabonds (white and black) against womanhood repugnant to him. Here is his position: If a man, white or black, lays unholy hands on a woman, white or black, let him die the death at the hands of the law and not of a mob. Mobocracy and democracy do not agree. I want to nail that lie that the Negro is characteristically a rapist or an abettor of such.

Then, the Negro feels that it is unbecoming to an American citizen not to be interested in the government. He wants to vote and be voted for, not only in Massachusetts but in Mississippi. He regards the ballot box the ark of the American covenant. Though the cart that bears it totter, none may lay unholy hands upon it with impunity. He asks for no ignorant, no corrupt ballot. Put up any fair test—education, or property, or both—and apply it to black and white alike, and he will make no objection. In fact, it is what he seeks. And he cannot understand why the new white man, behind whom are so many centuries of culture, desires to take through legislative device an unfair advantage of the Negro, behind whom there is so little—unless he regards the Negro as greatly his superior!

Finally, what does the new Negro want socially? That is the tender spot, especially in the South. Now, frankly, what does the young Negro think about it? Does he desire so-called social equality for himself? No and yes! No, if you mean by this his intrusion into private circles where he is not wanted; no gentleman would do that. Yes, if you mean his desire for freedom to do as other people in matters of this sort—whether it be eating at a table, visiting a friend, sleeping in a hotel, riding in a car, attending a school, uniting with a church, going to a social or marrying. He wants to be let alone to do just like other people do. And pray why not? Some wild Indians recently dined with the President and nothing was thought of it; but when a civilized Negro did it, some of our Southern friends acted like wild Indians. Their boasted superiority had been attacked, forsooth!

But that is not what our Southern

friends should fear most. Their own wise men are beginning to see that what is most to be feared is that moral equality involved in the quest of the white libertine for his black paramour, by which some of the best blood of the South is mingled with that of the former slave.

There, after all, is the real danger point in the whole situation. While the white South fights the ghost of social equality, the vampire of interracial concubinage fattens on their vitals. Let the ghost alone and shake off the viper. That is the way to save the South to purity.

But in view of the historic facts of our national life, the Negro does not expect to see these things come about in a day. He is willing to labor and to wait. But naturally he wants to see some progress, and this, though not as he might hope, he is glad he does see. Though a bit "possu-mistic," he is no pessimist. Notwith-

standing he bears many things hard to endure, he has an abiding faith in the better element of the white American.

Nor is he troubling himself overmuch over rights denied. He is trying to do his duty to others, whether they do theirs to him or not. He is trying to lift up his own people. He is teaching, preaching, getting, becoming. He recognizes in his people a peculiar opportunity. Bound by the providence of color to the most needy people on the continent, he recognizes his opportunity not unlike that of Moses. He has a natural constituency of nine millions who cry for help. In lifting that burden he will grow strong.

Many are his sufferings. He suffers through the ignorance and degradation of his own people and through the prejudice and hate of others—without are fightings, within are fears. The educated and refined Negro must wear the yoke made for the tough neck of his ox like brother, and

in a sense suffers vicariously for his people. Yet on the whole he does it with sanity and good cheer. In the darkest night of his storm he has not been without the star of hope.

Above all, he believes in his people. He takes no stock, however, in a great past of his race. Races come to their zenith but once in their lifetime. If he has had a great past he has no future. The black is the baby race of the world and is yet in its swaddling clothes. The glory of antiquity is freely conceded to others, and the Saxon is acknowledged the monarch of the hour. But he lays claim to the future; he has no ancestry, but he means to become an ancestor. His hope is not in his descent, but in his ascent; not in the setting but the rising sun. Behind him, as behind all peoples, he believes there is the Power not in the keeping of man, and his faith in that Power is his chief reliance.

## Twelve Vital Questions with Frank Answers Thereto

What Rev. Dr. Robert F. Horton Thinks Touching Rooted Points in Theology

On a recent Sunday evening Dr. Horton, the popular preacher at Hampstead, a charming residential suburb of London, made clear-out and definite replies to certain questions which Mr. Robert Blatchford, the editor of the London *Clarion*, had asked his readers to put to the religious teachers in their respective localities. From Dr. Horton's replies as given in full in the *Christian Commonwealth* we take what is printed below.

1. Do you believe that Christ was God and the Son of God, or only a good man?

I believe, as stated in the opening of the fourth gospel, that "the Word was made flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

2. Do you believe that God is a person who interferes in human affairs?

If by a person you understand that limit implied in our individual existence, then it would be rash to say that God is a person; but if you understand by the term all that makes our personality, our conscience, will, moral judgment, then God is of that the infinite perfection. Interfering in human affairs? Yes, because if he did not, there would be no human affairs in which to interfere, for "in him we live and move and have our being," all things being controlled by the person we call God.

3. Do you believe in direct answer to prayer?

Yes, for we have instances innumerable and proofs absolutely convincing that God does answer prayer.

4. Do you believe that Christ performed miracles?

Certainly I do. Even Hume, the skeptic of the eighteenth century, followed by Huxley of the nineteenth, pointed out that there is no intrinsic difficulty in believing in miracles—the question is one of evidence; if the evidence is strong enough, you are bound to believe in it. The grounds of my belief are the following:

(1) The gospel narratives are proved to be genuine documents.

(2) The miracles attributed to Christ are of a kind and order never attributed to men by supposition and legend.

(3) Considering the whole nature of Christ at the time and since, we are bound to believe that such a person had miraculous power, and his personal history cannot be explained without it.

5. Do you believe in the resurrection of the body?

Professor Myers of Cambridge has written a book, the argument of which is to show that we, as human personalities, survive death, the soul being an entity which assumes, in

time and space, bodily form. When physical death takes place, the entity—the soul—is liberated, and forms in the environment in which it is another body. I do not believe that the actual particles laid in the grave will be recovered, but that the living personality will survive the grave.

6. Do you believe in hell as a world or place of punishment, or only a state of mind?

I believe that when physical life ceases, and our bodies are cold in death, we shall find ourselves still living, but in another atmosphere; and that if a man be bad, full of malignant passions, selfish, cruel and debauched here, when the tie of the body is loosened and his spirit is in the world beyond, he will be in torment intolerable.

7. Do you believe in the trinity?

Refer to our Lord's words, as recorded in John 14: 16, 18, 20. Christ spoke seriously and simply in one breath about the Father, the Spirit and himself, using expressions not dividing but uniting the three. In this sense and in the experience of living according to this faith, I believe in the Father, Son and Holy Spirit, knowing the Son by the Spirit and the Father by the Son.

8. Do you believe in a devil?

I answer, not in the semi-grotesque, medieval devil, in the mythological devil familiar throughout the great epic of Milton, but when I look at the language of Christ and his apostles I find something there spoken of in terms vague and terrific—a power in the world which blinds the eyes of men lest the glory of the gospel should shine into their hearts. Moral warfare frequently seems to be a personal wrestling against a personal form. There is quite outside ourselves a force stalking through the world, like a lion seeking whom he may devour—a subtle power, impelling us to incredible and degrading deeds, and against this power we have to wrestle and fight, as did Pilgrim in the immortal dream.

9. Do you believe the Bible contains the actual words of God, and nothing else?

Certainly not; the Bible gives us the best and fullest knowledge of God which we possess, and I feel compelled to believe that holy men wrote as they were moved by the Holy Spirit, and that the Scripture was given by the inspiration of God; but besides the words

of God, the Bible contains the ravings of Rabbis, the prayer of Hezekiah, the words of Job's foolish friends, the dismal pessimism of Ecclesiastes, and the glowing optimism of St. Paul.

10. Do you believe that man was evolved from the lower forms of life, or created as related in Genesis?

I believe that man was slowly evolved from lower forms, and that evolution is even now not complete; but I also believe he is being evolved into the likeness of the image of God. Men as individuals are in all degrees of evolution. The image of God is what logicians used to call the final cause of man, the goal and purpose for which man began his adventurous career. The goal explains the means. Man is here with his face towards the goal, and the goal is the measure of the stature of Christ. Evolution cannot explain causes, cannot explain life itself, but must draw on a region of truth beyond itself to explain its own processes.

11. Do you believe in the fall as related in the Bible?

Yes, exactly as related—as an allegory, a parable in order to explain the mystery of moral and spiritual evil, remembering that Adam is but the Hebrew word for man, and Eve the Hebrew word for life. The story is the pictorial presentation of that alienation from God which is the constant experience of human life, caused by disobedience. We disobey and know it, reach out our hands, and in strange inflation of our little godless minds we set up ourselves, and by self-exaltation are ruined because we have left our God. The fall is strangely illustrated by the writings of atheists.

12. Do you believe that Christ died to save men from hell or from sin?

Hell and sin are two words for the same thing. In the Bible sin and hell are not contrasted, the whole stress being laid on "sin." The point is that even here a man may veritably be in hell. To the victim of vice and wickedness, alienated from God, life is a perpetual inner torture, and Scripture teaches us that unless a man here escapes this condition, when the body is released from the spirit and the spirit from the body, the spirit finds itself in hell, the gehenna of its own fire.

## Hewers of Wood—a Story of the Michigan Pine Forests

By William G. Puddefoot and Isaac Ogden Rankin

### Synopsis of Previous Chapters

Albert De Wette, Dunker preacher and farmer, makes plans of marriage for Hilda, his sister's child, and John Bowman, the child of a neighbor. As they grow up Hilda becomes a light-hearted girl and John a too sober and exacting boy. Jack Clitheroe, a gay-hearted flirt and ne'er-do-weel, appears on the scene, and when Hilda and John Bowman quarrel at last teases Hilda into a promise that she will marry him if her uncle consents—well knowing that her uncle never will consent. Jack comes to ask for Hilda and a quarrel results in which De Wette threatens Hilda. She elopes with Jack and they settle in Chicago, moving, after her child is born, to a corner in Michigan where work is scarce and poverty increases.

### CHAPTER V. DE WETTE'S SEARCH

The evening of Hilda's elopement, it did not seem strange to Albert De Wette that his niece should fail to appear with the offer of her customary good-night kiss. She had never omitted it before, it is true, and the old man vividly remembered her face as she left him after his storm of angry threats. Though his heart was sore, he was not yet ready to acknowledge that he had spoken hastily or to seek a reconciliation. In fact, the one thing which, for the moment, he dreaded most was meeting Hilda. He had sent for John Bowman, who would be there in the morning. He had come to lean on John's strong sense; perhaps if John could see Hilda first it would be easier. That Hilda had left the house he never dreamed.

After a sleepless night he came downstairs—to miss the morning greeting that was as much a matter of course in his day's happiness as the food he ate or the pipe he smoked. Then John Bowman came, haggard with the fatigue and anxiety of his night journey.

The old man went upstairs and knocked at Hilda's door. No answer! He knocked again. No word!

"Come, come!" he said; "I want to see you, Hilda."

No sound!

"Käthchen!" he cried over the top of the stairs, "Käthchen, come here!"

A stout, elderly woman, the cook, housekeeper and maid of all work, appeared, wiping her hands on a broad-checked apron.

"Käthchen, have you seen Hilda this morning?"

"No, indeed. Perhaps she's gone to Netta Zimmerman's; she might have run down before breakfast."

"Open the door!"

Käthchen opened the door, and they went in. All was in the perfect order which seemed a part of Hilda's character. The bed had not been slept in, and there was no sign of use about the room.

A swift message to the friend of whom Käthchen spoke brought no word of Hilda. A search in the village gave only terrible confirmation of their fear in the news that Jack Clitheroe had also disappeared. Albert De Wette was in an agony of dread and self-reproach. He sent to the police of Pittsburg and Phil-

adelphia, of New York and Chicago, but found no trace of the fugitives.

The old man lost all interest in his farm, and soon his preaching became so tinged with his sorrows that people began to stay away from church.

Hilda often thought of him with longing, but he would have gone down on his knees, that never yet had bowed except to God, to ask her to return.

Then came a swift change in his affairs that for a time took his thoughts from grief. Petroleum had been discovered in the valley, and the quiet village was soon overrun with prospectors and speculators. The broad fields were dotted with derricks. On the wooded slope that made a broken foreground for the sunset light, huge tanks were built. The pretty stream became a muddy ditch. A railway crossed the hills and with it came saloons, gamblers and worse.

De Wette's native shrewdness, which had already served him in good stead in farming, awoke to its new opportunities. He sold his farm for a great price, studied the progress of the industry, bought more land and sold again at a huge profit. He soon became absorbed in money-making and rolled up a fortune of a million dollars. He had long ceased to preach—he was making money too fast to think of that.

After a time he bought a home in a large city and tried to settle down, but he found it hard work. There is no game so absorbing as the speculator's game. Nothing is so difficult as to stop when one is making money. Now he never cared to spend, except in little things and for the few small luxuries he craved. His whole heart was set on the great, hard game he played so well.

The old man's religion had always been too stern and exclusive, with too much thunder of judgment and not enough sunshine of love. One night when he was reading his Bible he happened—that word of chance behind which lack of faith conceals the overruling love of God—he happened to open the New Testament at the twelfth chapter of Luke's gospel.

Slowly he followed down the page, his lips moving as he read, until he found the words: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

A voice seemed to wake and cry in the heart of the stern old preacher: "Thou art the man. Thou hast laid up goods for self and loved them. Where is the charge I gave thee—the child I trusted in thy hands, the child that loved thee?"

He cried out, "O, where is my little Hilda whom I drove away?" The thought of her childhood came back to him—the motherless little one nestling in his lap; her childish, trustful, loving ways; her first lesson at his knee; the prayers he had taught her; the walks by field and wood, when she had clung to his hand. He remembered how tenderly she had nursed him in illness. And that very hour she might be in want or sick with only strangers at her bedside! His sister's eyes seemed to be looking down upon him and he seemed to hear her voice asking him what he had done with her child. He fell upon his knees in a great throb of feeling and vowed to give his days to finding her. Then a great peace fell upon him.

He lost no time in arranging his affairs and started off in search of Hilda. He advertised in all the great city newspapers, but Hilda never saw such papers in her shanty among the pines. Sometimes she had thought of writing, but at first she was too proud, and as time passed by she became too humble. She had made her bed and now she must lie in it. Other loves were not for her. She had her children and her husband, and no one who asked her love must be ashamed of them.

Through state after state the old man followed the faintest clew. Sometimes he thought he had struck the trail, and then it was wholly lost again. A man once told him that he was pretty sure he had seen Hilda; he remembered the name.

"And she had snapping black eyes, hadn't she?"

"That's her," said the old man, delighted.

"Well, it was some time since. Let me see, I think it was down in Michigan—in Grand Rapids, maybe. At least it was somewhere in Michigan."

De Wette hurried to Grand Rapids, and made it his center of search. At that time there were thirty thousand lumbermen in the woods, and more thousands in the mines, and they seldom stayed long in a place. It was a weary search, but still the old man kept up his spirits. He found it a comfort merely to be trying, and in his heart he never doubted that he should succeed.

He met many emigrants from Pennsylvania, all bound northward; and, as he found small settlements of his own people, he began to preach again. He now took great comfort in the parables of the lost sheep, the lost coin, and, above all, read over and over again the story of the prodigal son. It was the father's love he dwelt upon, a love that always kept a place for his lost child. The old Book had a new meaning for him. His sermons were direct and practical and had power over his hearers.

While De Wette searched for his niece, he always had an eye to business. Sometimes it was for himself; sometimes he would buy a lot for a struggling church in a new community, and let the people have it on long time and easy terms, if only they would build.

Nor was it only his own people whom

he helped. Sorrow had mellowed and changed his heart as much as wide business experience had enlarged his outlook. But woe to the man who attempted to take in his apparent simplicity! Beneath the heavy brows of the seemingly simple old man in clothes of country cut, keen eyes looked out and read men with an amazing power of discernment.

## CHAPTER VI. MEGGIE MCLEAN

It was in her country days of poverty and peace that Hilda made her first acquaintance with Meggie McLean. Jack had driven her to the county town one day, and as they were returning her heart went out to a barefoot girl, whom she saw standing wearily upon a corner by the wide window of a saloon. She was but a slip of a girl and poorly clad; and she was so evidently in distress, that Hilda laid her hand upon Jack's arm and said,

"Stop, Jack, a minute! I want to see what is the matter."

"Matter? I don't see any matter. I want to get you home."

"Never mind, just stop!" and recognizing the tone that husbands learn it is good policy to obey, Jack stopped his horse a little beyond the corner, and Hilda got out and walked back.

The girl started at a sudden touch, and looked up—to be instantly reassured by Hilda's smile and the tone of her voice.

"What is the matter, my dear?"

A shiver ran over the girl's thin frame. It was pride as well as the long strain of suffering. But another look into Hilda's eyes helped her to find her tongue.

"Please, ma'am, it's my father. He's a terror when he's drunk; and I can't keep him from it. He's all I have," she added, with a faint stir of the pride and care of motherliness strange in one so young, "and he's the best father any one could have. He's in there now. He's been sober for a month, and I'm afraid he'll get into a fight."

"He won't hurt me," she added, with another touch of pride; "it's for him I'm afraid. He fights like the devil's own when the drink's in him and they miscall him."

"And how long have you been standing here?"

"O, never mind!—well, all the afternoon. It was morning when he went away, and Tom Durfee saw him go in here."

"How long will it be before he comes out?"

"O, maybe soon; I wish I knew! But if I'm here he'll go home quietly when he sees me. I don't dare go in—he'd never forgive me. He pretends I don't know anything about it."

"Suppose I were to go in and call him out."

"O, please, no! It's the worst place in town, and they might—they might do—I don't know what. I can wait; I'm used to waiting."

But the girl did not have long to wait. Hilda had just called Jack, when there was a shout of laughter in the saloon and a big-boned, sandy-haired man came strutting out, singing, "A man's a man for a' that," with a voice that was cracked, but must once have been mellow and strong.

"That's him," cried the girl, and started forward, but aided by a push from behind,

the tall Scotchman reeled across the sidewalk and fetched up against a post.

Hilda was shocked, for he first whirled about the post, with his great freckled hand grasping its top, and then began to anathematize it because it wouldn't keep still—and Sandy McLean's resources in the way of anathema were not to be despised.

His daughter ran to take his hand, but Sandy was amazingly drunk, and waved her off with a gesture that would have done credit to a tragic actor.

"Na, na," he said in maudlin tones; "no petticoat government. We won't go home till mornin'—mornin'."

The child's shocked sense of broken power and public disgrace held her speechless, and gave room for Hilda's pent up indignation.

"Do you call yourself a man?" she cried, "and can you treat your own child so? Where have you been? and what have you been doing?"

It must be confessed that Hilda had grown a little hysterical, or she would not have ended her reproach so imperiously.

The drunken man managed to steady himself by the top of the post and leered at her.

"Who'm I? and where've I been? I'm Mithur Elshender McAllister McLean, and don't ye forget it. And w'at'm I doin'? Blest 'f I know. And where've I been? Well, ma'am, I don't just remember if it was a funeral or a weddin'; but, anyhow, I know it was a howling success."

Then he caught sight of his daughter and straightened himself up. "Marg'et McLean," he cried in a harsh voice, "w'at are you doin' here? Where's your mother?"

The girl threw her fragment of an apron over her head and sobbed as if her heart would break.

By this time Jack had driven up, and grasping the situation with a man's cooler knowledge of its limitations and possibilities, he cried, "Here, jump in; I'll take you home."

Hilda sprang to the horse's head, and Jack and Meggie pushed and lifted Sandy McLean's inconveniently tall figure into the back of the wagon, where he curled up and promptly went to sleep.

"Where?" asked Hilda, when she had helped the girl into the wagon.

"O, down that way. But how shall I ever hold my head up any more? I wish we could go away, away somewhere where there ain't no saloons—out into the country. He's such a good father when he can't get at the drink."

There is no hospitality like that of the poor to the poor.

"Is your house locked up, my dear?" she said to Meggie, "and nothing that will be hurt by leaving?"

"Yes. He's out of work, and there isn't much to leave."

"Then go home," said Hilda, turning to Jack, "and tomorrow we will think what is to be done."

Jack thought ruefully of their narrow house and poorly furnished larder; but he knew better than to try to thwart his wife and jogged slowly homeward through the quiet night.

Sandy McLean slept off his liquor on the hay in the barn, and Meggie had a

heap of hay in a corner of the kitchen. Sandy found work in the fields, and, being an expert carpenter, built himself a little house near by, and Hilda had another pupil, almost as ignorant but much more inquisitive than her little Jack, in the bright girl whom she had stopped to help in the village street.

[To be continued.]

## An Australian Letter

Opinion is mixed as to the result of the Arbitration Laws in New Zealand and in the various states of Australia. In New Zealand, where experiments in state socialism appear to have worked out the best results attained in Australasia, murmurs against the act have not been wanting. In New South Wales, the latest state to adopt an Arbitration Act, it has been said that "for the most part employers dislike both the principle and the practice, and employees, while professing to be still enamored of the principle, clamor for amendment in the practice, especially when a judgment is given against them." The employees appear to be unanimous that lawyers should be excluded from the court. The latest proposal comes from the men, and is for "various courts for different trades or sections of industry." This opens up the prospect of a measure whose complexity would be appalling. Labor members in the Federal Parliament declare their desire for a compulsory arbitration bill which shall apply to the commonwealth; but with the differences of opinion about the working out of state measures, the prospect before a measure for all Australia does not seem encouraging.

## JAPAN IN AUSTRALIA

Three vessels of the Japanese fleet, under command of Rear Admiral Kamimura, paid a visit to Australia in June. The authorities paid the visitors the attention due to friends and allies. A military and naval review was held in their honor, and the officers were invited to many official and semi-official functions. The visit seemed to be regarded with favor by all classes, which does not harmonize with the expressed intention of the Labor Party (dominant just now in the commonwealth) to exclude Japanese along with all other colored people. This is the first visit of a Japanese fleet to Australia. The flagship Hashidate is the vessel from which Admiral Ito directed operations in the naval battle which broke the sea-power of the Chinese Empire. During their visit the Japanese took part in fencing bouts. A Japanese duel between men armed with two-handed swords is a thrilling affair. The blows the men deal are terrific, and the effect is enhanced by the yells with which they accompany them.

## AUSTRALIA AND MR. CHAMBERLAIN'S PREFERENTIAL TARIFF

When the Premier's Conference met in London it was arranged that the question of a preferential tariff in favor of Great Britain should be brought before the commonwealth. The premier, Sir Edmund Barton, is, however, so dubious as to the reception it will meet with that he is likely to shelve the matter. In that case it will probably be the principal issue at next General Election, which, it is generally thought, will take place in December. Mr. Chamberlain's proposals have put new life into the discussion of the relative merits of free trade and protection, which many had begun to look upon as academic and tiresome.

W. A.

The Manila station of the Presbyterians has each year more than doubled its membership. It has now four congregations in the city and five outside, with many preaching places. It has a new church costing \$16,000.

## The Proposed Tripartite Union

How Congregationalists, Methodist Protestants and United Brethren May Affiliate

BY REV. WASHINGTON GLADDEN, D. D.

The work of the joint committee of the three denominations has been reported to the churches through the newspapers, and it is to be hoped that the matter will now be brought before every local congregation for a thorough discussion. The principal document reported by the committee is in the form of a letter intended to be read in all the churches, and be made the subject of careful discussion in the pulpit and in the midweek services. It may be inadvisable to take the matter up in many of the city churches until the people have returned from the summer vacations, but it should be kept in mind and given an early date in the autumn.

Readers of *The Congregationalist*, whether pastors or laymen, should cut out and preserve the copy of the committee's report which appeared in the issue of July 11. It is to be hoped that the Pilgrim Press will also keep on hand copies of the report in leaflet form, which may be secured by churches for distribution before the discussion takes place.

### PEOPLE MUST BE INFORMED

This is a matter of great practical interest to every Congregationalist, and it deserves candid, careful, thorough consideration. In such a pure democracy as that of the Congregational churches the decision must rest with the people, and they ought to be fully informed respecting every stage of this proceeding.

It will be more than two years before the first steps can be taken toward the organization of that co-operative movement which the report contemplates. The national bodies of the three denominations must take the initiative. Of these the first to meet is the General Conference of the Methodist Protestant Church, which assembles in Washington next May; the next is our National Council at Des Moines, in October, 1904; the Conference of the United Brethren will not convene until May, 1905. Until all these bodies have approved the recommendations of the joint committee the plan submitted cannot be fully carried into effect.

### THE NEXT TWO YEARS

Nevertheless, nearly everything will depend on what is done during these two years. The public sentiment which will furnish the motive power of the entire movement will be generated during this period, if at all. These three denominations will not come into a vital unity unless the people of the churches clearly perceive that it is a good thing and strongly desire it; if they do, nothing can hinder it. The first thing to do, therefore, is to bring the whole subject fairly before them. There will be many questions to ask and some misconceptions to clear up, and the entire relation of the proposed union to the life of our churches and all their interests must be well considered.

One of the difficulties foreseen or assumed by many of those who have heard of the movement is that arising from

differences of creed. This difficulty looms especially large in the minds of those who do not know much about the modern churches. "How are you going to fix up your doctrinal differences?" is the question which I have been most frequently asked. I have just been reading a prediction that the thing can come to nothing because the churches will not be able to agree upon questions of doctrine. In fact this difficulty does not exist. The people of these churches are not aware of any serious doctrinal differences that should keep them apart. The truth preached in the pulpits of all of them is essentially the same truth. So far as heard from, none of them has any suspicion of the soundness of the others. There will be varieties of utterances, as there ought to be, but none that disturb the essential unity of the truth as it is in Jesus.

### THE REAL DIFFICULTIES

The only difficulties we shall have to deal with will arise from the different methods of church organization. Each of the other denominations has been accepting some larger measure of centralized authority than Congregationalists have known; each of them, to use their own term, is more of a "Connectionalism" than Congregationalism has ever been. The critical question will be, how to adjust our freer customs to their stronger forms of government. That problem seems less serious to me than it did at first.

For ourselves, I think that we may say, what so many of our English brethren are now saying, that a more compact form of union is for many reasons desirable. The principle of the fellowship of the churches is as fundamental with us as is the principle of independency, but it has not been so strongly emphasized nor so fully worked out. The fellowship of the churches is the principle that needs to be cleared and asserted and developed. That would involve some forms of supervision, and some strengthening of organic bonds. I think that Congregationalists are ready for this.

### LIBERTY WITH UNITY

On the other side, many things that I hear make me believe that each of these other denominations is somewhat restive under such restraints of its liberty as its centralized authority has involved. Many of their ministers and members, I am sure, would be glad to have the bonds somewhat relaxed and to share some good part of our Congregational freedom. They have evidently been greatly interested to find that our liberty consists with a good degree of coherency; that we gain by counsel and fellowship much of what they have conceived as depending on the exercise of authority. An open-minded discussion of these matters will be useful to us all; and in our endeavors after a living unity we shall all be blessed not only in giving but also in receiving.

It is objected to our report that our National Council, in the appointment of its committee, contemplated federation only, and not organic union with other denominations. This is, perhaps, largely a matter of words. The report of the committee provides for nothing more, in the first instance, than the federation of the three denominations in a "General Council of the United Churches." But this federation is not merely for talk, it is for work. Probably that was what our National Council meant.

But a federation for work will involve some measure of organization. Just what forms this shall take will be left to the General Council itself. It seems not impossible that three Christian bodies, earnestly desiring the unity of the Spirit in the bond of peace, will find ways of uniting their forces and simplifying their machinery, so that much waste and friction shall be avoided, and the efficiency of all shall be greatly increased.

### THE RECOMMENDATIONS

The committee strongly recommend that the corresponding missionary and educational boards of the three denominations get together at once and consider how they may co-operate. One practical plan of co-operation, with respect to phases of the work in Porto Rico, is already under consideration, I believe, between the Mission Board of the United Brethren and our American Missionary Association.

It will also be possible by joint meetings of local conferences, by exchange of pulpits, by subscribing for and reading one another's newspapers, and by various such methods, to promote the acquaintance and the Christian friendship which must be the heart of it all if anything good is to come out of it.

### TO SERVE ONE ANOTHER THE MAIN OBJECT

I have sometimes wished that the numerical majority of the Congregationalists in this union were a little less pronounced. Over 650,000 members, standing over against the 250,000 United Brethren, and the 185,000 Methodist Protestants, might be supposed to have a preponderance not altogether desirable. But this is, after all, a way of looking at things of which, as disciples of Christ, we ought before now to have got rid. If the main consideration of those who are going into this union is what they can get out of it for themselves, the thing will be done for so soon that everybody will wonder what it was begun for.

A very small infusion of that spirit will kill it instantly. There is absolutely no use in thinking about it, unless we can remember that we are Christians, and that the primal law of the Christian in every relation of life is not how much he can get but how much he can give. If this is what we are trying to do; if our object is to serve and help one another, then the Congregationalists need not wish that

they were fewer, and the others are not likely to have any apprehensions because of our numerical preponderance.

I believe that we can greatly serve and

help one another and that this mixture of blood will give us a stronger stock. I believe that these elements can be blended in such a way that the life of all

of us will be invigorated, that our ideals will be enlarged, our sympathies deepened and our working power greatly increased.

## The Habit of Holiness

By Robert E. Speer

"Whether she had any theory for it, I do not know," wrote Horace Bushnell of his mother and her ways with her children, "but it came to pass somehow that while she was concerned above all things to make her children Christians, she undertook little in the way of an immediate divine experience, but let herself down, for the most part, upon the level of habit, and condescended to stay upon matters of habit as being her heavenly allotted field, only keeping visibly an upward look of expectation, that what she may so prepare in righteous habit will be a house builded for the occupancy of the Spirit. Her stress was laid thus on industry, time, fidelity, reverence, neatness, truth, intelligence, prayer. And the drill of the house in these was to be the hope, in a great degree, of religion."

### ITS IMPORTANCE IN CHILD TRAINING

No one needs to be convinced of the wisdom of Dotha Bushnell's emphasis on the mission of habit in the discipline of life in the simple virtues, and in fitting it for religious use. For life is bound to set itself in habits of one sort or another and each habit is alike a qualification for what lies in the line of its moral relationships and a disqualification for all else. To prepare a child for the unbiased decision of the issues of life by refraining from fixing it in habits of thought and purpose, which though approved by father and mother, yet do involve judgment upon the issues to be settled, is deliberately to choose to give odds to a decision in favor of the contrary judgment. Not to solidify a child's ways in industry is to school it in the habit of indolence; to slight order is to assure confusion, and veracity, untrustworthiness. And all these habits of selfishness and unfaithfulness are disqualifications for religion, which demands a habit of right will, and sees in infidelity of opinion only a fruit of the habit of infidelity in the character.

All this is simple enough. In the region of common morality where religion meets the daily problems of an honest life, we all assign habit a large place, and recognize its necessity and power. But the same principles reach up into what men call the higher religious life as well. The habit of veracity toward men is not more a habit than the habit of tenderness toward God. And if in the realm of righteousness, which Mr. Matthew Arnold calls "but a heightened conduct," habit thus plays its part as truly as in simple conduct, so also in holiness, which Mr. Arnold calls "but a heightened righteousness," may we expect to find it at work too. Indeed, holiness is not holiness at all, but only a sporadic effort thereafter, until it has become a habit, that is "a mode of action so established by us as to be entirely natural, involuntary, instinctive, unconscious and uncontrollable." Holiness is not an occasional

victorious resolution of the will to do right. Neither is it the placid triumph over all struggle and the extirpation of all that is imperfect and weak. It is the love of righteousness grown into a passion, refusing to accept defeat or defect of effort toward ideals, and touched with piercing love of the God of holiness and right, plus the tender apprehension and inward vital acceptance of Jesus. Holiness is more than the mere purpose of right behavior. It is this kindled into light and heat by living contact with God in Christ.

### SOMETHING MORE THAN AN IMPULSE

Such holiness must itself become the habit of our life. Not a few are willing to rise at intervals into the consciousness of Christ, and to behold as in his presence, and to be for the moment interpenetrated with his power. But their holiness is occasional, not habitual; and is therefore not holiness at all, but only holy impulse. When St. Paul, however, declares, "To me to live is Christ," or, "I live, yet not I, but Christ liveth in me," he is describing an ideal of experience, whether he had himself yet realized it or not, which is holiness grained into habit, and thus become effective and real.

And not only is holiness itself only real when it is habit, but the other habits of a righteous life are only safe when bound on to the habit of holiness as their root and sanction and security. "The grand first thing, or chief concern for us," as Bushnell said, "is to be simply Christed all through, filled in every faculty and member with his Christly manifestation, in that manner to be so interwoven with him as to cross fibre, and feel throughout the quickening contact of his personality; and then everything in us, no matter what, will be made the most of, because the corresponding Christly talent will be playing divinely with it, and charging it with power from himself." And it is not only the efficiency of talents and acts which thus pours out from holiness, but in this alone is to be found the efficiency of common habit, too. Unless our habits of honesty, temperance, unselfishness and purity derive from and ever return to the habit of a holy will in the heart yearning Christward, we cannot trust them.

"To do Thy will the habit of my heart"—that is the secret and source of all righteous habit. "Whosoever is begotten of God," says John, "doeth no sin because his seed abideth in him." The new life of holiness is not a divine resolution wrought supernaturally by the God who acts thus once in men and then withdraws. It is the development of a divine principle abiding within, the unfolding of a permanent habit of holiness inconsistent with sin and warring against sin, until at last the good work of God begun

within is perfected, and sin destroyed on the threshold of the new and infinite life from which it is debarred.

### HUXLEY'S THEORY

Good habit is a good thing even unrooted in holiness; but divorced from holiness it wants three things—a standard for correction, the will to suspect itself and even retest itself by its standard, and the power to rise from defeat and never rest until it attains. High purpose excluding holiness accomplished all it could in the invigorating and inspiring life of Huxley. Where could a better statement of it be found than in Huxley's lecture at the South London Working Men's College, on A Liberal Education: "That man I think has had a liberal education, who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold logic engine, with all its parts of equal strength and in smooth working order; ready like a steam engine to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the love of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness and to respect others as himself."

### HUXLEY'S PERSONAL EXCESSES

Yet beside this quotation, in his Life and Letters, are statements like this from Sir Joseph Hooker. "That he subsequently carried the use of tobacco to excess is, I think, unquestionable. I repeatedly remonstrated with him, at last I think (by backing his medical advisers), with effect;" and this humorous letter from Huxley himself to Professor Rolleston, "Nothing but gross and disgusting intemperance, Sir, was the cause of all my evil. And now that I have been a teetotaler for nine months and have cut down my food supply to about half of what I used to eat, the enemy is beaten;" and this serious statement, which he never dreamed was a confession, to Mr. E. D. Collings: "The circumstances of my life have led me to experience all sorts of conditions in regard to alcohol, from total abstinence to nearly the other end of the scale, and my clear conviction is the less the better, though I by no means feel called upon to forego the comforting and cheering effect of a little. But for no conceivable consideration would I use it to whip up a tired or sluggish brain. Indeed for me there is no working time so good as between breakfast and lunch, when there is not a trace

of alcohol in my composition." It is not necessary to comment further on these quotations than to point out the naive unconsciousness of what instantly strikes a man who challenges his habits by the standards of a holy life.

So challenged there was defect enough in Oliver Cromwell, but the quality in him which Milton so admired and praised in *The Second Defense of the People of England* is the quality which is here set forth as essential, the quality of a right submission of his habits to Christ. Thus it came that "he was a soldier disciplined to perfection in the knowledge of himself. He had either extinguished or by habit had learned to subdue, the whole host of vain hopes, fears and passions which infest the soul. He first acquired the government of himself, and over himself acquired the most signal victories; so that on the first day he took the field against the external enemy, he was a veteran in arms, consummately practiced in the toils and exigencies of war." The attempt to acquire the habit of holiness had directed him into habits of discipline and integrity in the entire field of his life.

#### THE ONLY SAFE ROAD

Whether in speech or in conduct, opinion of truth or judgment of men, in moral life or taste or disposition, in temper or service, our habits need the tuition of holiness and its restraint. There is no sure road to invariable right opinions, acts and words save the road of habit. No man can be sure of thinking, acting and speaking right at any one time who is not in the habit of doing it at all times, and the only way to attain the habit is not to err in the act. To acquire the habit of temperance, for example, the man must never in one act venture to excess. To acquire the habit of veracity, he must never in one word depart from the truth. But who can attain in this way? It is not the only way. The habit of holiness can be created in us by supernatural donation. By one wrench God is able and willing to reverse the currents of a man's life. He will not abolish education or leap over the whole process of development, but he will alter the governing principle of our life for us when it needs altering, and set us thus in the way of possessing the habit of holiness. And if our governing principle is already corrected to conform to his purpose for life, he will foster our taste for holiness into habit, and empower thus our life in all common moralities by bathing it in the uncommon spiritual strength of holiness inwrought into habit and thus become character.

Bishop Tucker of Uganda denies that there has been any ebb of the tide of Christian life among his people. The opening of the railway from the coast has brought them in touch with the outer world. "The way they are meeting the new influences," he writes, "surprises me and fills me with thankfulness. There has been no falling off in the number of candidates for baptism and confirmation. The income of the Church has made a great leap forward and teachers are not more backward in offering for service than in days gone by." So far from the current being from the Protestants to the Roman Catholics, the exact opposite is the case. "I hear of large numbers coming over to us, not to escape ecclesiastical censure, but to relieve themselves of an unbearable tyranny."

## The Revival of Emerson

By John Cotton

#### THE CONCORD AND BOSTON LOVE FEAST

For the past three weeks Concord, Mass., has been entertaining a choice company of visitors, attracted thither by the program of the Emerson Memorial School arranged for by the Free Religious Association of America. Under the same auspices lectures have been given each evening in Huntington Hall, Boston; and not a few ardent Emersonians have made it their business to hear the lectures in both places. Concord has been the true sanctuary, however, for here are to be found the accessories of devotion, the philosopher's haunts and his old home, the aroma of tradition, and some townspeople who lovingly remember Emerson as neighbor and man.

The promoters of the enterprise ought to feel rewarded, for the attendance has been good, many having come from Canada and the far West to share in the intellectual bounties of the occasion. The audiences have been made up mostly of women, a fact which may be taken as supporting Emerson's saying that *illuminati* are more commonly found among women than among men.

The program announced a broad consideration of Emerson's life and influence. If there is any phase of his career or any aspect of his contribution that was not dwelt upon, the omission was surely not intentional. Could any one reasonably ask for a survey more comprehensive than one that treated of Emerson as philosopher, poet, prophet, nature-lover, democrat, individualist, puritan, humorist, woman's suffragist and anti-imperialist?

The Free Religious Association lived up to its name sufficiently to invite two Orthodox clergymen to take part in the commemoration. One of these was Rev. C. E. Jefferson, D. D., of New York city, whose subject was Emerson and Carlyle. He drew attention to the fact that in the published correspondence of these two "giants fallen in love with each other" we have the most reliable and important sources for a study of their personalities. Each reveals himself and his reflection of the other so that we get four valuable portraits. The contrasts between Emerson and Carlyle are of the more superficial sort, while the likenesses are spiritual, and sufficient to account for the friendship that stood the shocks of fifty years. By felicitous choice and skillful weaving of the material, Mr. Jefferson made his audience see the fine quality of the communion held by these friends. They respected and loved each other, but there was no capitulation, nor did either hesitate to express adverse opinions. Emerson could suggest to Carlyle that his style was "gothically efflorescent," while Carlyle could complain that Emerson's writing was too "aurora borealis-like."

Mr. Jefferson delighted his listeners, and no wonder, for he so happily combines the zest of the bookman with the zeal of a spiritual teacher. In closing he drew attention to the fact that neither Carlyle nor Emerson was a trustworthy guide to the end of the road. "Neither one of them understood the Christian religion, or was able to do justice to the Christian Church. On the highest heights both of these geniuses lost their way in the mists."

Another lecture of outstanding interest was that by Dr. Edward Waldo Emerson of Concord, who spoke of his father's religion. Rich in biographical detail, it was yet somewhat disappointing to those who hoped for clear indications of Emerson's acceptance of the Christian revelation. It was explained that, in refusing to attach personality to the thought of God, Emerson's motive was that he thought too much of God and not too little. Calvinism, despite its hideous machinery, held his respect, and the old Book always had its

charm for him. "If he seldom attended church, it was because he found that the church, as it then was, was seldom helpful to him and was occupied with the very things he had left behind. Nature was his shrine."

An afternoon was devoted to memories of Emerson and for this meeting the school occupied the Hillside Chapel, made famous as the home of the Concord School of Philosophy. Mrs. Ednah Dean Cheney and others who had known Emerson intimately paid affectionate tributes to his memory and recalled the good old "transcendental days." The meeting was followed by a reception tendered by Mrs. Daniel Lothrop at "Wayside," the old Hawthorne home.

It was probably not imagined by those who arranged for the commemoration that anything of importance would be added to the body of opinion respecting the Concord seer, or that the echoes of these deliberations would be heard around the world. Perhaps a love feast is more reasonable than a critical discussion. Does not Schiller complain, "We have the critic everywhere, the lover nowhere"? And so the lecturers have addressed themselves to devotees who might burn incense to their hearts' content.

A pleasant feature of the proceedings was the chance given for free discussion after the morning lectures. Among the volunteer speakers was Rev. C. A. Dinsmore of South Boston, who gently insisted on Dante's claim to recognition as a poet. Rev. C. F. Carter of Lexington spoke of the religious spirit with which Emerson's writings are imbued, and defined the religious man as a first-hand reporter of God. A local rector rather awkwardly ventured the assertion that Emerson was not a Christian, with an effect easy to be imagined, considering the personnel of the assembly.

In passing it may be permissible to say that to a man not thoroughly conversant with ecclesiastical life in eastern Massachusetts it appears to the last degree curious that Unitarians should so assume the air of proprietorship respecting a man who for the first twenty-five years of his public life was, in Unitarian eyes, a theological suspect, and whose constituency in the last twenty-five years has been so wide that the Unitarian portion of it, though of high quality, is nevertheless a meager quantity.

Of course the open meeting has its risks, and it was inevitable that the parochial should get confused with the universal and that some who took part should indulge in silly exaggeration. Emerson was put above Shakespeare as a poet. One ardent brother expressed his conviction that Emerson was the greatest being, with one exception, that ever came to this planet, a judgment that may be construed as a generous concession to orthodoxy. Said Carlyle to Emerson after Coleridge's death, "They are delivering orations about him and emitting other kinds of froth, *ut mos est*. What hurt can it do?"

But the Memorial School has done service in drawing renewed attention to a great name. Many of us will have more distinct impressions of the winsome character and the essentially religious spirit of Emerson. Emphasis has once more been placed on the fact that his greatest monument is in the reconstructed thought of thousands. He is an inspirer, not an infallible oracle. His individualism, which amounts to philosophical anarchism, has had to make way for a better social consciousness. He stands a great apostle of idealism, caring for the substance more than for the symbol; and as Matthew Arnold has once and for all expressed it, Emerson is "the friend and the alder of those who would live in the Spirit."

Music, once admitted to the soul, becomes a sort of spirit and never dies.—*Bulwer*.



Srinagar

## On a House Boat in Kashmir

By William F. Whittemore

The Vale of Kashmir may well lay claim to be, if not "the earthly paradise," at least an earthly paradise. A valley eighty-four miles long, of varying width, but averaging perhaps twenty-two miles, abundantly watered by the River Jhelum, with its connecting tributaries and lakes; on all sides lofty mountains, impenetrable except for the passes which to the north permit a laborious journey into Ladakh and Tibet, or to the south an easier access into northern India. These snow-clad peaks, 10,000, 16,000 and even 26,000 feet high, are a glorious setting for the prolific verdure of the Vale, itself at an altitude of nearly 6,000 feet, yielding richest returns to the husbandman. All sorts of temperate zone products can be grown here to advantage and some semitropical ones as well. The forests are magnificent and varied, for almost every climate is provided by the well-watered plain and the surrounding mountain sides. The sportsman finds fish and game abundant, mountain climbing and exploring are unexcelled; interesting architectural remains of early Buddhism, in some respects unique, are scattered here and there about the valley.

Still more interesting and appealing strongly to the imagination are the gardens of the Mogul emperors, where they retreated with their favorite queens from the scorching heats of India and amid flowers and trees, within sound of fountains and rippling streams, in the cool shadow of the marble arches and dainty tiled-roofed pavilions, forgot their strenuous life of conquest and rapine, while each day was a dream of cool breezes and soft music and words of love. It mattered not that all this reposeful beauty was wrung out of the very life blood of the native Kashmiris.

The latter were used to oppression. For centuries one master or another had demanded the unpaid labor of a nation of slaves in all except name.

Thanks to English intervention all this is changed. Slowly a better order of things is replacing the old serfdom, the present Maharaja has fairly advanced ideas and he is closely supervised and "advised" on all questions of importance by the British Resident. This servitude of generations has left its mark upon the people; they are like children, irresponsible, thoughtless, without ambition—totally lacking in Anglo-Saxon backbone. This is not to be wondered at in view of the past; and with the new opportunity may be remedied in the future, for the Kashmiris have many good traits. They can be industrious if they will, and among them are clever and artistic workmen.

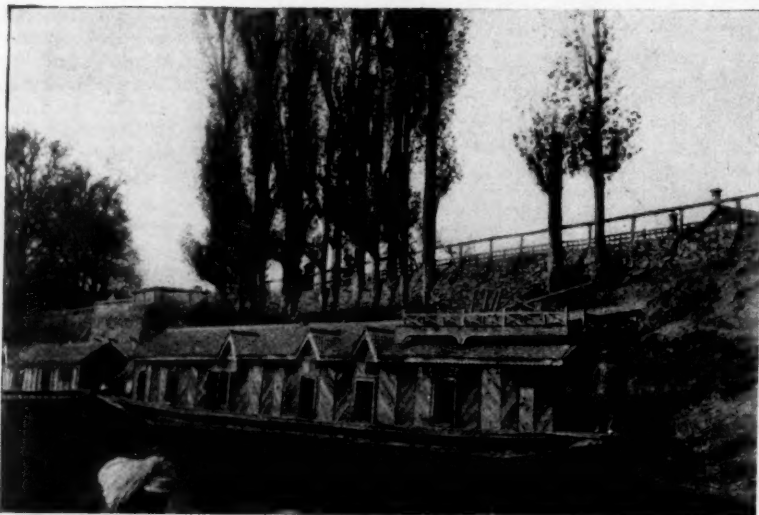
The aversion of the Maharaja to foreign influences, leading him to prohibit within his domain the owning of land and building of houses by foreigners, was the occasion for the House Boat on the Jhelum. The English people of the Punjab could not forego the Vale of Kashmir as a refuge during the heated term. They were not allowed to build houses, but they could launch boats, and soon this charming river life was in full swing. Every sort of craft is utilized from the native mat-roofed *Dungah*, to the elaborate boat which rivals in expensive luxuriousness anything one would see on the English Thames.

If you want a month of unalloyed pleasure, go to Srinagar, the capital of Kashmir, and live in your own house boat. Cockburn's agency will make all necessary arrangements; write to them well in advance and you will find everything ready for you on your arrival, your floating house moored to the river-bank, furnished and provisioned, the necessary servants in attendance. And right glad will you be to drop into the quiet comfort of a home after the exciting ride of 200 miles through the mountains by the Murree route. Before a fire on the hearth, with a savory dinner in preparation in the kitchen boat alongside, it is hard to realize that you are indeed in the land you have dreamed about and that you can settle yourself with matter-of-fact comfort in the midst of so much that is strange and romantic.

As you watch the play of the firelight and become increasingly conscious of your appetite for the dinner in prospect, you review with satisfaction the wild ride in your two-wheeled tonga, with its relays of galloping horses up from Rawal Pindi, the great northern cantonment town where the railroad is left,



My Tonga—en route Rawal Pindi to Srinagar, Chenar tree in background



My house boat "Psyche"

to Murree at an elevation of 7,300 feet. From there you had your first view of the Himalayas, rivaling the clouds in height and seeming in the distance quite as unsubstantial. From Murree you went down again 5,000 feet to the river Jhelum, then following the river by a marvelous road, sometimes cut out of the face of the precipice, now up, now down, but gradually ascending until the valley at an altitude of more than 5,000 feet is reached. The last thirty miles is on the level floor of the Vale, the road planted thickly on both sides with towering poplars, all aglow in the early November days with rusty gold.

The route is a great highway from Kashmir and even Tibet, and the life is fascinating. Long strings of grumbling camels stretch along the road with their attendants. The whole family is always in evidence, men and women sharing the labors of guiding the train, and usually the baby is securely tied to the top of the camel's towering load. Every description of cart is seen heavily loaded and the pedestrians struggling under strange burdens. Beggars sometimes appear, the lama or Hindu priest more frequently. It is an ever changing panorama in the midst of the grandest and wildest scenery. Towering cliffs are above, torrents at the foot of yawning chasms below, glorious forests. At intervals of seven to fourteen miles are dak bungalows—rest houses—where at fixed charges you find a comfortable room with bedstead (you carry your own bedding) and food—the *kansoman* or butler in charge being prepared to furnish meals for travelers. These rest houses are established and maintained at government expense, and are to be found all over India and Ceylon. They vary greatly in the character of the accommodations furnished. Some are primitive in the extreme, supplying no food, practically a shelter only; others are well-appointed inns, and in some of the native states, as Hyderabad and Gwalior the Maharajas support magnificent club-houses for the entertainment of their foreign guests. Strangers properly introduced can avail themselves of the privileges of these houses, sometimes paying usual hotel prices, sometimes being entertained free of all charge.

The end of our long drive is Srinagar, with its population of over 100,000; one

of the dirtiest cities of the world and one of the most picturesque. The river Jhelum dividing it into two somewhat unequal portions, with the numerous canals reaching from it through the city to the Dal lakes, are the great arteries



My old boatman

of life. Eight picturesque bridges span the Jhelum and its banks are crowded with wooden structures, four or five stories in height, and seemingly in every stage of picturesque dilapidation. The

canals are not fragrant, especially when the water is low. One never tires of watching the boat life. Many a family has its only home, even in the cold winter months, in the mat-covered dughah. Men and women are equally expert in the management of the heart-shaped paddle; through the canal comes the farmer with his heavily loaded boat, grass perhaps, or vegetables; down the river float the larger crafts carrying firewood, a costly luxury.

The glittering state barge with its forty oarsmen darts swiftly up the river; then comes the wedding procession, boats gayly decorated, full of musicians and dancing girls and a holiday crowd of merry-makers, all in honor of the little boy groom who goes thus to meet his bride. Or, perhaps it is the peasant's boat which attracts your attention, a young woman in the bows paddling with wonderful grace and expertness; her face almost classic in its beauty of line, for many of the Kashmiri women are really beauties of the Greek type.

How will your days be spent? In your little boat with its two or three men to paddle, you will thread the canals, watch the never-ending panorama of water life, visit the mosques and Hindu temples, the former usually of wood, quaintly carved and reminding one of similar architecture in Norway. You will go to the Dal lakes behind the city, nestling under the protecting hills. There are the famous Mogul gardens, one of them Nasim Bagh, marked only by its magnificent grove of Chenar trees; the other two, still almost perfect, with marble terraces and pavilions, and elaborate systems of fountains and water-ways. You have taken your tiffin basket along. Your boy builds a fire and soon has an appetizing meal ready, for romance rather whets the appetite; whether it be the Shalimar gardens, "abode of love," or the beautiful Nishat Bagh "garden of gladness," you eat and dream and are content. At several other points in the Vale similar gardens may be found, the locality always one of great natural beauty, the presence of abundant water being the first requisite. The charm of architecture and carefully-planted groves and gardens have been added with an unerring taste and judgment. Jehangir, the old Mogul tyrant of the seventeenth century, and his lovely queen Nurmahal,



Sahib, buy?

were responsible for most of these beautiful retreats.

The Chenar, introduced from Persia by Mohammedan conquerors, is indeed a royal tree, growing to great size and combining in itself the sturdy strength and power of the oak, the mass and something of the gracefulness of the elm, and the leaf (enlarged) and foliage of the maple. It is the glory of the Vale and may fairly dispute pre-eminence with the superb evergreens of the mountain sides. The Chenar wherever it grows is the property of the Maharaja and no one may cut, or even trim it, except by royal order.

One's house boat need not always be stationary at Srinagar. With a crew of eight boatmen to tow or pole, as the case may require, the trip up the river to Islamabad, fifty miles, may be made. Here is Martand, the great temple ruin, so Greek in its appearance that you almost imagine yourself upon Grecian soil as you study it. These ruined temples of Kashmir are the puzzle of the archaeologist, but always the delight of the seeker after the picturesque. Your floating house, if you will, can invade famous fishing grounds, or float upon lakes where ducks may be shot by the score from your front door.

You will enjoy the social life of the Vale. There are delightful English people and some Americans whose permanent homes are in the "Happy Valley." Others are coming and going season by season, you will see them at Srinagar in the spring and perhaps again in the fall. For two or three of the summer months, when the valley is hot and sultry, every one seeks the higher altitudes, Gumar, possibly, or even the snow passes, if one is a climber. But most of all you will enjoy the charming circle of Christian workers connected with the Church Missionary Society of England. A large hospital, splendidly housed and finely equipped, in charge of the able surgeons, the brothers Neve, the great schools organized by Rev. C. E. Tyndale-Biscoe, with their thousand pupils or more, as well as other branches of Christian work well and successfully managed, testify to the ability of this devoted band of young workers. The senior Dr. Neve is a famous mountain climber

and has written charmingly on Kashmir, besides editing the best handbook for travelers. Tyndale-Biscoe, a Cambridge man, has introduced English public school methods into his great high school, much to the consternation of the ease-loving Brahmins. He teaches them to row, to play football and cricket; many of them become expert swimmers, and strangest of all, by force of his own enthusiasm, he

and almost without fuel, and he serves it with the dignity of a judge. He sleeps from preference on the floor at your chamber door and is ready for every emergency. Then there is the Cook, who has an assistant; and there are two Boatmen, who live in the kitchen boat where the cooking is done. The head boatman has his family along, a bright-faced little woman, with her pretty baby.

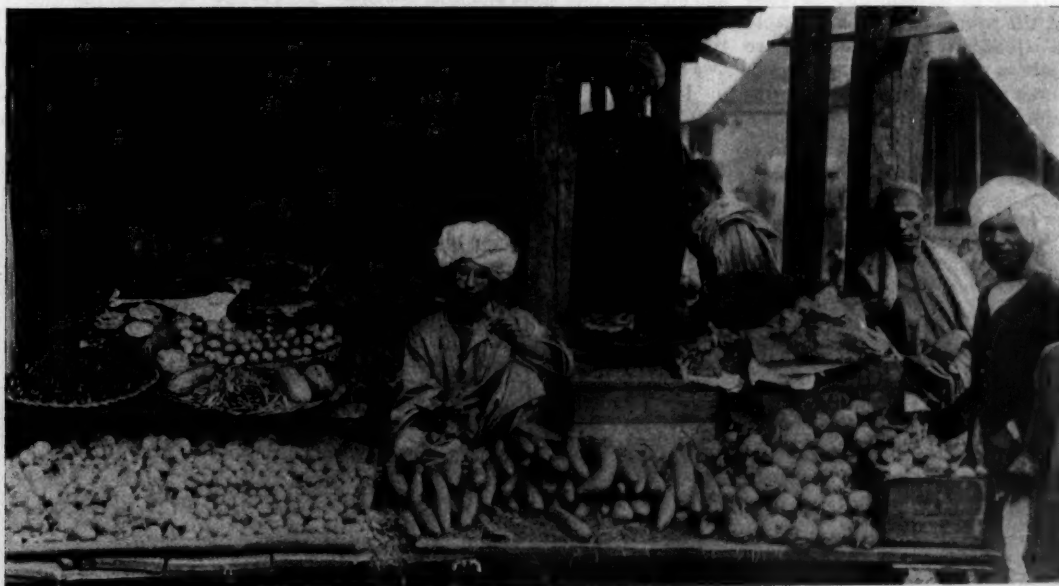


River Jhelum

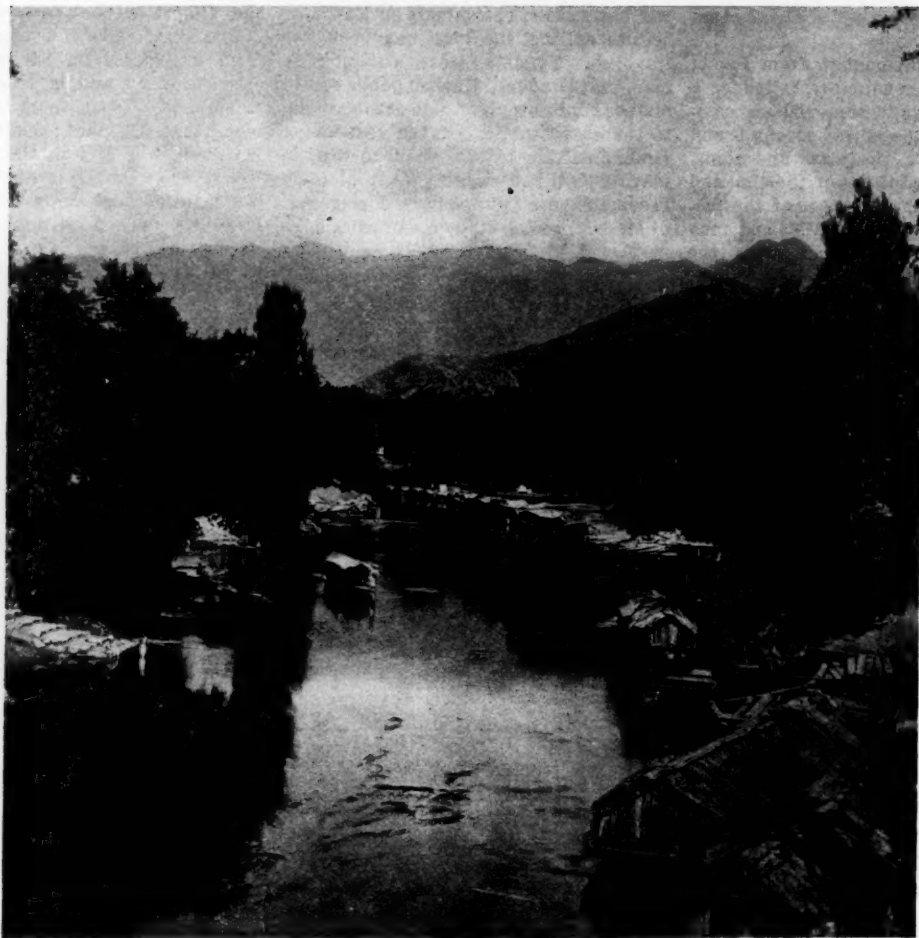
interests them in all these things. Lucky the house boat resident, who by proper introduction, finds admission into this circle of cultivated Christian workers.

Every one is interested in the practical details of housekeeping. How did you do it? Well, first there was my Tamil "boy," Peter, a competent cook, butler and general factotum, with a good knowledge of English and sufficient acquaintance with the various languages and dialects of India to enable him to make his way everywhere, as he did with me for ten months through the length and breadth of India. Wonderfully useful and clever is a good Indian servant. He anticipates your wishes, cooks a course dinner out of materials amazingly meager,

Besides these is the Bhistie, who brings the water from the town hydrants, for Srinagar has an excellent water supply straight from the mountain lakes. The Sweeper, whose name indicates his duties, completes the force. A considerable staff, to be sure, but the salary list does not foot up to a large amount. You are paying your cook, who is supposed to be "skilled labor," five dollars a month, and the rest in proportion. Your total expenses, boat hire, table and living, including everything that you need, do not exceed four or five dollars per day, and upon that a family of two or three can live very comfortably. Chickens and ducks are eight or ten cents each; eggs eight cents a dozen;



Market scene



Native mat-roofed boats

and the best of fruits and vegetables at proportionate prices. A fairly-made homespun suit, with hat to match, costs only four dollars. It is well that you can economize in some directions, for the curio dealers and traders make good the average. You will not resist them, and the endless bargaining, with the seemingly reasonable "last" price, in the end depletes your pocketbook in spite of yourself.

If you offer them but a straw's weight of encouragement every sort of article, silver, papier maché, embroideries, old brass, shawls, draperies, rugs, leather goods, all will be spread out in your own boat till your rooms are a veritable museum. Good-natured traders they are and sometimes you will pick up a bargain. The chances are, however, you will discover before you are through with them

that they are experienced and shrewd. If you are bent upon making purchases—and who can resist—find out from some of the residents who among them is reliable and who is not; then devote hours to bargaining, perhaps days. Time is no object to them, neither should it be to you in this land of the lotus-eater.

This article, already too long, must close without detailed allusion to the people of the Vale. A strange mixture they are—Hindus, Mohammedans, Buddhists from Tibet. The native Kashmiri, as has already been said, is almost a child. My boat crew at Islamabad one and all burst into tears and loud lamentations when I informed them that my return journey would be postponed for two days and that I wanted them to wait on half pay. They were homesick and preferred the long, unpaid walk back to

their native village, to the prolonged absence, even if well paid. Poor fellows! I pitied them and let them go. They had earned by hard work, under unfavorable conditions, sometimes waist-deep in the ice-cold water, twenty-five cents for three days' labor; eight cents per day is the regular wage. After all you cannot expect much enterprise and enthusiasm on eight cents a day. And perhaps in Kashmir, as elsewhere, you can make your pleasuring all the keener by seeking to do something for those less fortunate than yourself. At least you can give to those whose lives are devoted to that effort your earnest sympathy and co-operation. This is the privilege of the Christian traveler in mission lands. His intercourse with mission workers is of great value to himself, and may be a real help and encouragement to them.



## The Home and Its Outlook

### Poems by Henley

[William E. Henley, English poet, critic and editor, died July 12. Himself an invalid, he was the prophet of the strenuous and stoical in life. He will be remembered by his verse, some of which is of high quality and charm, and by his contribution to the critical movement of the age.—EDITORS.]

The surges gushed and sounded,  
The blue was the blue of June,  
And low above the brightening east  
Floated a shred of moon.

The woods were black and solemn,  
The night winds large and free,  
And in your thought a blessing seemed  
To fall on land and sea.

The nightingale has a lyre of gold,  
The lark's is a clarion call,  
And the blackbird plays but a boxwood flute,  
But I love him best of all.

For his song is all of the joy of life,  
And we in the mad spring weather,  
We two have listened till he sang  
Our hearts and lips together.

What is to come we know not. But we know  
That what has been was good—was good to  
show,  
Better to hide, and best of all to bear.  
We are the masters of the days that were.  
We have lived, we have loved, we have suffered  
... even so.

Shall we not take the ebb who had the flow?  
Life was our friend. Now, if it be our foe—  
Dear, though it spoil and break us!—need we  
care

What is to come?

Let the great winds their worst and wildest  
blow,  
Or the gold weather round us mellow slow:  
We have fulfilled ourselves, and we can dare  
And we can conquer, though we may not share  
In the rich quiet of the afterglow  
What is to come.

**A Species of Torture** Letters and calls of  
condolence are the  
most difficult and delicate of all matters  
of social intercourse. They cannot be  
anything else but painful. Few of us  
can really expect to bring comfort and  
peace to our friend sitting under the  
shadow of a great sorrow. The most we  
can hope is to express our affection and  
to refrain from touching the aching  
wounds with rough fingers. The art of  
sympathizing is largely a negative one  
as far as words go. It does not matter  
so much what we say as what we leave  
unsaid. And right here is the place for  
one definite warning to be given to  
thoughtless persons. Do not dwell upon  
the last days of the one who has gone.  
Do not ask the chief mourner for all  
the sad particulars of the illness and  
death. In telling, the bereaved wife  
or mother lives them over in her im-  
agination and, instead of showing our  
sympathy and interest, we are laying  
upon her further anguish. Think what  
it means to see many inquiring callers  
and to go over and over the distressing  
story many times a day! If it is neces-  
sary to know particulars one may apply  
to some relative or friend of the family.

Death is always terrible and especially  
if it has come in any abnormal way, as by  
an accident or surgical operation, it is a  
species of acute torture to ask for a re-  
hearsal of details either by word or letter.

**Unsuspected Tenants** Many a housekeeper laments  
over the unusual plague of  
mosquitoes which marks the  
present summer and spoils the pleasure  
of living out of doors, without dreaming  
that her own carelessness may be in part  
to blame. For the breeding place of the  
pests is not only in salt marshes and stag-  
nant pools, but in any place of shallow,  
still water. The rain barrel under her  
own spout is just the home the mosquito  
mother likes and the mosquito babies  
thrive in, if shaded and undisturbed. The  
dump at the bottom of the garden, where  
worn-out tins and kettles hold a little  
water after rain, the hole in the barnyard  
—in fact, any place where water stands  
in hot weather will afford a breeding  
ground for these destroyers of tranquillity  
and songsters of the night. Some of our  
good people invite the visits of the pest  
by too abundant shade, which keeps the  
house damp and dark and shuts off the  
breeze that scatters them. Public in-  
terest may do much to lessen the plague  
by proper drainage and the use of oil on  
the remaining breeding places, but let the  
individual do his—and often this means  
her—part by making a tour of the prem-  
ises to ascertain whether there are tenants  
who not only pay no rent but levy a tax  
of blood upon their landlords.

### The Stuff of the Republic.

BY LOUISE MANNING HODGKINS

She did not look heroic. She came  
rather breathlessly into the car and hur-  
ried nervously to the center to secure the  
turning of a seat before it would be too  
late to find two together vacant. After  
her trudged and toddled three little boys,  
while the fourth she dragged along by the  
hand. Her tickets, securely fastened in  
a prominent place that they might give  
her no further concern, betrayed that she  
was going to Oklahoma, but now she was  
in North Dakota.

An opportunity to do a kindness in the  
way of furnishing temporary amusement  
to two of the little boys brought out her  
story.

Yes, she had always lived in North  
Dakota; her folks had lived there, too,  
but they emigrated from New York; they  
had been rangers. Her oldest—and she  
looked with a glance of maternal pride at  
a nine-years' old midget who seemed not  
an inch taller than seven—had been herd-  
ing cattle since last June and had earned  
fifteen dollars a month. His father had  
gone ahead to reconnoitre. It was partly  
on account of Jimmy she was moving;  
the cowboys took delight in teaching the  
little cowboys to swear, and sometimes  
gave them whisky to drink just to see  
how queer they would act. She was go-  
ing to bring her boys up to be good men,  
and somehow—she didn't know how—  
they were going to be educated, too.

Yes, it was dreadfully lonesome to go

away from one's folks—and here a little  
choke came into the voice—but you must  
think about the future of the boys.

To catch this early Monday morning  
train she had had to start Sunday evening,  
but only just a little ways. She had  
hoped to find a steamboat or a "kerosene-  
boat" to take them across the Missouri,  
but they could get only a common row-  
boat, which was partly full of water, and it  
was a pouring rain. They all got  
drenched and covered with mud, and it  
was a long walk, more than a mile, to her  
aunt's, where she spent the night.

Yes, the babies were tired, but that was  
nothing to the mud. You ought to have  
seen their clean, brown linen suits! She  
put them to bed at once, but it was Sun-  
day, and neither she nor her aunt would  
think of washing on Sunday, and yet  
those children's suits must be washed,  
and her own wool dress, too. She  
couldn't go on a journey looking so.  
When the children were asleep, they  
waited till after the clock struck twelve,  
and it took her till six o'clock Monday  
morning to dry and iron those five suits.  
O, no, she didn't lie down at all. Yes, she  
was a little tired; but the children had  
slept, for which she was so glad. It  
would be only three nights and four days  
more before she could reach the end of  
her journey, and then—

"Who is it, baby dear, that you're  
going to see?"

"Papa! Papa! Papa!" with a seraphic  
smile, gurgled the baby, and "Papa!  
Papa!" echoed the three older boys.

"He has been gone since February, you  
see," said the mother, apologetically.

"No," she went on, "I couldn't take a  
sleeper; the children are so small they  
can lie down in the seats, taking turns.  
I am sorry their clothes are getting a lit-  
tle rumpled already, but I have a fresh  
dress for baby when we get to Kansas  
City."

I had reached my station, and with a  
hearty "Godspeed" went on my way,  
thinking of that Sunday night—no, I beg  
her pardon—that early Monday morning's  
washing. And she didn't look like a de-  
scendant of Jonathan Edwards, either!

### The Household Aid Company

A new experiment in solving the question of  
labor in the household is to be inaugurated in  
Boston, Aug. 3. A group of ladies including  
the members of the Domestic Science Commit-  
tee of the Woman's Education Association  
have secured a house at 88 Charles Street,  
where twenty Aids (the name selected for help-  
ers in all forms of labor in the household) will  
receive training for two months. Here they  
will make their home, and after the course is  
finished will go and come to their daily work  
as in any other business. Candidates for ad-  
mission must be at least seventeen years of  
age, with the equivalent of a grammar school  
education and, as far as possible, one year of  
high school work.

The enterprise seems to offer exceptional  
advantages to women who must be self-sup-  
porting. For they are to receive the training  
not only free of expense but with some in-  
come during the time, as is the case with  
nurses in training. At the end of this course  
they will be graded according to skill and  
previous experience, and will receive salaries

averaging from five to fifteen dollars a week, which will be guaranteed to them by the company. They are to be given a chance to rise, for they will be regraded every three months.

It will seem a bit strange to the home-maker to apply to such a company for her help and to pay for it by the hour. The introduction of labor from outside will necessitate a reconstruction of household arrangements which in many cases may not be practicable. But when possible it will be found satisfactory to have a carefully instructed aid, more or less skilled as one may desire or be willing to pay for, and trained in methods of economy and rapid work. One may even have the visiting housekeeper, who will take orders for marketing, keep the accounts and superintend any special work of the house, such as the spring cleaning, opening and closing the house for the summer season, etc. If the item of rent is considered, the prices per hour will seem reasonable.

Here is a proposed schedule:

HOUSEHOLD AIDS:	
Five grades, from . . . . .	\$.08 to \$.25
COOKS:	
Four grades, from . . . . .	.25 to .75
HOUSEHOLD MANAGERS:	
Five grades, from . . . . .	.35 to 1.00
SEAMSTRESSES:	
Two grades, . . . . .	.15 and .20
DRESSMAKERS:	
Two grades, . . . . .	.35 and .50
MILLINERS:	
Two grades, . . . . .	.50 and 1.00
SHOPPERS:	
Two grades, . . . . .	.25 and .50
UPHOLSTRESSERS AND DESIGNERS:	
Four grades, from . . . . .	.25 to 1.00

The superintendent, Miss Ellen A. Huntington of Hartford, comes to her task with an unusual educational equipment. She graduated at Pratt Institute, took the course and later was an instructor at the School of Housekeeping in Boston, and now has taken her B. A. degree at Illinois University, where she specialized two years in Home Economics.

Every woman who has wrestled with the domestic service problem will watch with interest the outcome of this experiment, which attempts to meet the objections to household labor by putting it on a par with other industrial labor. Among the prominent women back of the enterprise are Mrs. Henry M. Whitney, chairman of the advisory board, Mrs. Margaret Deland, Mrs. Arthur Gilman, Mrs. Ellen H. Richards, Mrs. Frederic Cunningham, Jr., and Mrs. Lewis Kennedy Morse.

### A Girl's Best Quality

"What do you think is the most attractive quality a girl can have?" some one asked me recently.

"Wholesomeness," answered I.

"Nonsense. You mean unselfishness, or thoughtfulness, or truthfulness, or some high-sounding moral quality. Wholesomeness is a common everyday virtue. It sounds as if you were going to recommend girls to be clean."

"Perhaps cleanliness is a part of what I mean. But wholesomeness includes a great deal more. The very word expresses something of the idea. Wholesomeness. Something that is whole, sound all through. A wholesome girl would be one healthy and sound all through in heart, in mind, and in body."—Eva Lovett, in *The Making of a Girl*.

He climbed up the candlestick,  
The little mousey brown,  
To steal and eat tallow,  
And he couldn't get down.  
He called for his grandma,  
But his grandma was in town,  
So he doubled up into a wheel,  
And rolled himself down.

—Chinese Nursery Rhyme.

The boy who does not study is not nearly so serious a problem as the boy who does not play.

## Closet and Altar

IN VACATION TIME

*He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul.*

These old, eternal hills of Thine,  
What mighty cheer they breathe!  
What fullness of delight divine  
Thy solemn stars bequeath!  
When cheer and strength my soul doth lack,  
Thy glory makes me whole:  
Amidst Thy summer I win back  
The summer of my soul.

—T. H. GILL.

Take the matter of amusement, which is a means of restoring elasticity and vigor to one's fatigued powers. Men may therein also have fellowship with Christ.—William Miller.

Did you ever think of this, that the gospel of Jesus has dignified our play? . . . I do not speak of the elevation of amusements, though it is true that wherever Christ is king, a breath of heaven sweeps through our holiday. I mean that in the gospel view of man there is such compass, there is such wisdom, there is such compassion, that the element of play comes to its own again.—G. H. Morrison.

But remember, if the enjoyments which you permit yourselves are such, that the thought of passing time and coming eternity, presents itself as an intrusive thought; . . . if you become secularized, excited, and artificial; if there is left behind a craving for excitement which can only be slaked by more and more intense excitement: then it is at your own peril that you say, All is left open to me, and permitted.—F. W. Robertson.

When we go apart for a while from the stress of life's competitions, it may be well for us to take the opportunity to readjust our sense of values and reconsider our ambitions. So a ship, arrived in port and resting for a time, sends its chronometers to be tested and readjusts its compasses before another voyage.

By land and sea I traveled wide;  
My thought the earth could span;  
And wearily I turned and cried,  
"O little world of man!"

I wandered by a greenwood's side  
The distance of a rod;  
My eyes were opened, and I cried,  
"O mighty world of God!"

—F. W. Bourdillon.

O God, who hast supported us in work, be with us also in our times of rest and pleasure. Let us not wish to go where we cannot desire Thy presence with us, nor to do what we know Thou canst not approve, nor to hear that which offends against Thy law of purity and truth. Make rest effectual for better work hereafter and give us in our quiet and unhurried hours more intimate communion with Thy Holy Spirit. Lord Jesus Christ, go with us where we go and help us to be witnesses for Thee. Refresh our spirits by Thy word and let our cheer abound. And Thine shall be the praise for strength to work and opportunities of rest. Amen.

## Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

### 53. RIDDLE

Ears have I but do not hear,  
Though dressed in finest silk;  
Before I reach maturity  
I fill myself with milk.

The butcher often claims my aid  
When sales are running slow.  
While others ride in carriages,  
On foot I always go.

E. H. PRAY.

### 54. HIDDEN COLLEGES

"Here I am, her studious brother, sitting in the bow doing my duty and letting Wesley and Rob row now," said Will. "I am so early, a leader. Don't dart! Mouth, shut." Before taking the trip on to Berlin, Rob ate some popcorn Ella gave him. By the blacksmith's tufts of grass sat an Indian and his squaw, who live two miles away. E. L. C.

### 55. CHARADE

All people, who wish to be wise,  
Should faithfully ONE over TWO;  
Or, perhaps, they will learn with surprise  
That their knowledge won't carry them through.  
When tempted to stray from the right,  
And our tempers we cannot control,  
We may gain a position more bright,  
If we take the advice of our WHOLE.

S. A. W.

### 56. ANAGRAM

Victims of insanity often possess a strength that is almost superhuman, and a subtle cleverness that is acuteness itself. It is, therefore, extremely difficult to detect thieves who are mentally deranged.

A veteran police officer says: "I POT CALM SNEAK thieves with ease, for I am perfectly familiar with all their resorts, and know just what to expect from them. Usually their PALMS TAKE COIN which they SLAM IN A POCKET, and the expenditure of it often leads to their arrest and conviction."

"There is a class, however, that causes us no little trouble. Thieves of this type are always well educated, and belong to wealthy families. They pilfer, not from necessity, but because they have an uncontrollable desire to steal. I AM NO SKEPTICAL man to doubt the existence of such a malady. I know of one case where A SON KEPT CLAIM for several years that his MA NIPS A LOCKET very beautifully; and another case in which a MAN STOLE A PICK every time the opportunity presented itself. A man suffering from this disease is NOT LIKE A SCAMP of the ordinary variety, for he will often steal articles that are absolutely worthless."

L'ALLEGRO.

### 57. CURTAILMENT

The PRIMAL played important part  
In causing Rome to fall;  
His strength and courage, not his art,  
Were factors far from small.

He TWO his name for ruin by  
His wanton wreckage then;  
And "ONEs and vandals" often try  
Our patience now, 'mongst men.

R. S.

### ANSWERS

48. Th.  
49. Depravation, deprivation.  
50. Respect, specter.  
51. Lance, lace; spear, spar; tired, tied; fiend, find; paint, pant; pedal, peal. Removed letters—Nereid.

52. Farewell, Horn, Good Hope, Charles and Henry, Prince of Wales, Lookout, Wrath, Flattery, Race, May, Fear, Clear, Sable, Cod.

Recent solutions are acknowledged from: S. P. R., Chelsea, Mass., to 44, 45, 46, 47; J. N., Dover, N. H., 44, 45, 46; L. C. H., Brockton, Mass., 44, 46, 47; F. M. C., Providence, R. I., 44, 46, 47.

## For the Children

### Who Cares

Who cares what borders on Japan?  
Who wants the rule of three?  
The sun is shining in the sky  
And birds sing on the tree.

Who cares for height of mountain-top  
Just when a kite can fly  
Above the highest clouds that float?  
I'm sure it is not I!

And if "ten men can dig a well,"  
Now who would give a pin  
To know how many days each one  
Would take to dig it in?

If Chinese people upside down  
Must walk—what matter, pray?  
Or live on rats, and lie awake  
All night and sleep all day?

If James and John have three pounds six—  
Whatever that may be—  
In cents and dollars, I am sure  
Is nothing much to me!

If any boy or girl alive  
Cares for such things as these,  
Let them come in, and we'll go out,  
And thank you—if you please!  
—Harriet F. Blodgett.

### Jack—the Tame Woodchuck

A TRUE STORY

BY REV. GEORGE H. WOODWARD.

Down in a hole underground, on a bed of soft, dry leaves, a baby woodchuck was waiting for his mother to return and give him something to eat. He did not know that she was caught in a cruel steel trap, set in the edge of a corn patch overhead. He only knew that he was hungry, and wanted his mother.

Finally, when he could stand it no longer, he began to crawl along in the underground passage, toward that round spot of light which made his eyes wink and blink as he looked at it.

And so it was that Harry's father found him a few hours later—a little pan'ing, furry ball by the roadside. Now Harry was an only child and anything curious must be taken home to him so the little woodchuck felt himself seized by two great hands and carried to a new, strange place.

The next thing he knew something was poking around his nose, and it smelled like—milk! You see, Harry and his mother were trying to feed the little stranger with some milk in a spoon; and as that was what he wanted, he forgot his fears and began chewing and sucking the end of the spoon with all his might. When he had eaten enough they put him into a nice, soft nest in a bird cage, and he went to sleep feeling that the world was a nice place to live in, even if he could not find his mother.

And this was how it happened that "Jack," as they called him, became a member of the family.

As Jack grew larger, he left the cage and made his home on the floor with the kitten, and the two soon became great friends. They would eat together out of the same dish; but Jack acted more like a little pig than a woodchuck, for he had

a great appetite, and would often try to push the kitten away. Once when Harry's mother was feeding them she took Jack in her hands and held him away while the kitten was eating. At this he squirmed and squealed and finally became so furious that he "chucked" his teeth together, as woodchucks do only when they become very, very angry. As soon as she put him down he let out his spite on the kitten, flying at her and chasing her about the room.

Jack was very playful; he would romp with the kitten, chewing her ears and pulling her tail. When finally the kitten became tired of it, she would escape him by jumping on to the window sill.

While the family were eating, Jack would sit up on his hind legs by Harry's chair, and hold out his paws—which looked like little hands—in front of him. When Harry gave him a piece of cake he would hold it and eat it just as you have seen a squirrel sitting up and gnawing an acorn.

As Jack grew larger, he was allowed to run out of doors and feed on clover. He would whine and scratch to be let out, but on his way would always stop in the doorway and, sitting up straight, would look all around for stray dogs. If all was well, he would scamper out into the grass and go to feeding; but he would stop every few minutes and stand up and look around for danger. If he saw a dog or a team coming he would run for the door and cry to get in.

At night Jack slept with Harry. The bed was a little low one, and Jack soon learned to climb into it. He usually went to bed first, and whenever it came his bedtime, off he would march to Harry's chamber. He had very decided notions as to his right to his own side of the bed, and if Harry crowded him he would squeal and protest. One night Harry rolled on to him in his sleep, and Jack at once lost his temper at having his rights ignored in this way, and flew at Harry under the bedclothes, squealing and nipping with his teeth. This was the only time he ever tried to bite.

Early in September, just before the first breath of frost was in the air, Jack selected a spot in the side of a bank near the house and began digging his hole. As soon as breakfast was over, off he would march to his work. First he would dig the dirt up with his fore paws, then pull it back under him, and then kick it out of the hole with his hind feet. He would then turn around and put his breast and fore paws against the dirt and push it away from the hole. This Harry's father called "putting the road machine on." And finally Jack would pack down the heap of dirt with his nose. Not very far from where they lived was a factory, and its whistle blew every noon. Jack had learned that dinner always followed the sound of that whistle, and as soon as he heard it he would stop work on his hole and start for the house. It was almost human the way he would drop his work and start on the run when the whistle blew.

For two weeks and a half Jack worked steadily until the hole was finished.

Then another half-week was spent carrying mouthfuls of dry leaves into it. And now they noticed that he seemed dull and stupid, as if he were half asleep. One Sunday morning he stayed only half an hour at his hole; then came to the house and crawled under the kitchen stove. For hours he lay there, until Harry's father carried him back and set him down before his hole—and in he went.

That night Harry anxiously waited for Jack's return, but his father only laughed and wrote something on the calendar above the mantel. Jack had gone to sleep for the winter.

The frost came and whitened the grass each morning. The leaves turned gold and brown, and the cold winds tore them from the trees. The snow came, first in little sputters, then it covered the ground, then it piled up in deep drifts before the winter winds. Harry would often stand at the window and look down toward the bank where Jack had dug his hole, and think of him buried under the snow and ice.

And so the winter wore away, until the snow melted, and the streams broke loose, and the fields began to show their green.

Finally on Fast Day, just 200 days from the time Jack had gone into his hole, Harry came rushing into the house, crying, "Father! here's a woodchuck! I believe it's Jack!"

And sure enough it was Jack—but so thin and poor and starved that they never would have known him; yet there was no mistaking the way he ran to the pantry door and asked for something to eat. But when they fed him he would eat a spoonful only at a time, and it was many days before his old appetite came back again. It seemed like a resurrection, Harry's mother said, to see Jack again.

So Jack took up the thread of his life that he had dropped many months before. To be sure, he found that his old playmate, the kitten, had grown up into a dignified old cat while he had been asleep; but the rest of the world was the same.

The spring slowly turned into summer, when one day Jack was missing. They called, "Jack! Jack!" but no Jack came running to the door at their call. As the days went by and no Jack appeared, Harry's tears flowed freely for his playmate, and even his mother would wipe her eyes with her apron when Jack's name was mentioned.

It was nearly a year later before one of their neighbors had the heart to tell them how Jack had lost his way in the tall grass one day and wandered into a strange dooryard; how he had knocked, in his way, at the door, and when it was opened dared not go in, for the place was strange to him. While he hesitated—before they could save him—the dog pounced upon him. Poor Jack!

Since then, Harry has grown to be a man. But do you wonder that Harry's mother cannot bear to have any one kill a woodchuck; and that when Fast Day comes each April, she always thinks of the woodchucks, thin and gaunt and starved, dragging themselves out of their holes into the spring sunlight?

## The Ethics of Fighting\*

By Rev. A. E. Dunning

There will always be fighting as long as there are wrongs to be righted and men with consciences. It were better to kill boys than to kill the fighting instinct in them, if that could be done. If warriors and wars and images drawn from fighting were taken out of the Bible it would be an emasculated book. And this is as true of the New Testament as of the Old, even allowing for our Lord's teaching of non-resistance when forcible resistance against civil powers arrayed against Christianity would have been hopeless. The right training of youth consists not in teaching them to avoid conflict, but in helping them to understand against whom, on what principles, by what means and for what ends warfare is to be waged. Nor will their struggles be alone called for against internal and spiritual foes. They will have to fight evil men, sometimes intrenched in wickedness, and even those who are convinced that justice as well as power is on their side.

The story of David and Goliath still fascinates boys; and it shows full-grown men, no less, on what grounds they ought to fight and why they may expect to win. It has in it the elements that reveal the soldier, the drill and deliberation, the fear and the resolve, the crisis and the courage to meet it which make the hero. We find in it:

1. *The dangers of fighting.* No struggle develops manhood unless it calls into action all that one has in him. The Philistine giant was a mighty foe. He belonged to an army which often had put the Israelites to flight, and he was the greatest champion they had produced. "Give me a man," he cried, "that we may fight together," and there was not a soldier in Saul's army who could compare with him in strength and stature, who could wear such armor as his or wield such weapons. Saul himself, head and shoulders above his people, as well as all Israel, was dismayed.

The time when the hero is desperately needed is when all the people, even the bravest, are greatly afraid. Against such a background the fight is fairly measured. The statues of such men adorn our parks and city squares and public buildings. We thank God for them. They stand to witness to each succeeding generation of boys that they must be prepared to defend their country and the rights of man; and that peace with honor can be had only when it can be conquered.

2. *The reasons for fighting.* The mind of the shepherd boy was clear as to his duty to fight. First, the Philistine was casting reproach on the God of Israel [v. 45, margin] and defying her army. Next, not to fight meant to let his family and his country fall into the hands of cruel oppressors. No one else was ready to defend them. Saul and all Israel were dismayed and greatly afraid. Third, he knew how to fight. He had tested his muscles by seizing a lion by the beard, who had caught a lamb of the flock, and had smote him and killed him. Fourth, he trusted in Jehovah, who had delivered

him out of the paw of the lion and bear, and he was not afraid. He did not boast of his own strength or skill, but he knew what he could do, and he knew what God could do through him.

When one fights it should be because he has to; because he is prepared to fight; because he is defending right and justice; because he has some responsibility for protecting the defenseless, and because his enemy is doing mischief. Under such conditions, if he has a manly spirit, he will trust in the God of righteousness, and without fear or faltering go in and win.

3. *The rewards of victory.* There was a keen sense of joy in conquering a dangerous, boasting, insulting foe. The big Philistine in his helmet of brass and coat of mail shook his spear like a weaver's beam at David and disdained and cursed him. It must have been with a thrill of exultation that the boy saw the stone that leaped from his sling crash through the helmet and bury itself in the head of Goliath. Then he rejoiced as he smote off the head of his fallen foe to see the enemies of his country fleeing in dismay. He glorified Jehovah, who had given him strength to sling the stone and had made sure its aim. I think David must have thought of that day in the vale of Elah when as an old warrior he sang:

Blessed be Jehovah my rock,  
Who teacheth my hands to war  
And my fingers to fight.

Then David had other rewards for that victory: the promise of the king's daughter as his wife, the friendship of Jonathan, a place at the royal court, a high office in the army and the praise of all his countrywomen. Fighting for the right tests a man's fitness to lead and rule. So General Grant fought his way from the place of a humble farmer to the supreme office of the nation, and President Roosevelt by his splendid campaign to free Cuba from the oppression of Spain found the road to the White House.

Thomas Hughes's counsel to boys about fighting was not long ago printed in *The Congregationalist*; it is so pertinent to this lesson that I cannot better close these comments than by repeating it:

As to fighting, keep out of it if you can, by all means. When the time comes, if it ever should, that you have to say "Yes," or "No" to a challenge to fight, say "No" if you can—only take care you make it clear to yourself why you say "No." It's a proof of the highest courage, if done from true Christian motives. It's quite right and justifiable, if done from a simple aversion to physical pain and danger. But don't say "No," because you fear a licking, and say or think it's because you fear God, for that's neither Christian nor honest. And if you do fight, fight in out; and don't give in while you can stand and see.

## A Notable Ministry for Southern Minnesota

This pastorate is just being brought to a close by the resignation of Rev. J. F. Taintor of Rochester in the midst of its seventeenth year. For length of service this is one of three or four in the state. But it has been notable not simply for its length, but for its quiet strength and dignity and the simple and forceful way in which Congregationalism has been commended by it to the whole commonwealth.

Mr. Taintor has made a large place for himself by his straightforward fearlessness and unchallenged integrity. His frank manliness has commended him to the men of his community, and made his influence in the civic life rich and deep. His work has been substantial and hence eminently enduring.

In the Winona Conference, and beyond, he has been a recognized leader, because of the comprehensive and common sense nature of his judgment. Those who have known him best have felt that he was a man to lean on and tie to. He has kept the elements of Congregationalism—Independence and fellowship—in their true poise both in his own church and in the state; and has helped in countless ways to give it such an honorable place and vital power in the life of the people that ministers and churches should long remember him with gratitude. Yet he has done it so quietly that few will ever know the depth of his work. Few men of the denomination could be more generally and deeply missed.

Mr. Taintor is still in the full vigor of his powers, and his best work is undoubtedly before him.

L. L. W.

We are glad to announce that, contrary to a misstatement which crept into our last issue, the Wakefield church is not pastorless. Rev. A. P. Davis continues his service there. The church will soon celebrate its release from debt, the last payments on its house of worship, costing \$94,000, having been recently made.



Our whole terrestrial being is based on time and built of time. CARLYLE

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\* International Sunday School Lesson for Aug. 9. Text, 1 Sam. 17: 1-18: 7. David and Goliath.

## Hawaii's Forward Step

The Congregational Churches Wheel into Line with the Denominational Societies in the United States

BY REV. DOREMUS SCUDDER

July days are not as oppressive here, where the trades blow, as in the Eastern Mainland, so that a summer anniversary is robbed of its terrors. Still, the lateness of the date (June 28-July 5) of the meeting of the Hawaiian Evangelical Association served to keep some away. They missed a rare treat.

An American attending for the first time a meeting of this territorial association, analogue of our Congregational state organizations, realizes with tremendous force the imperial character of our republic. Here the Anglo Saxon is the *rara avis*, outnumbered many times by the sturdy Hawaiian, the alert

nimble interpreters keeping all informed of the good things which moved to frequent laughter and applause. The feast culminated the same evening at the convention of the Hawaiian C. E. Union, when the young people from all over the islands gave their responses in Bible verses, quaint Hawaiian music, stirring Portuguese song, tonic Chinese recitation and Japanese pledge of faithful service for the King.

Throughout the week the Japanese pastors and evangelists have conducted a special conference on the peculiar problems involved in the work among their countrymen, the largest

porting to the secretary of the National Council is affiliated to the Congregational churches of the United States, while in virtue of its participation in the International Council, whose kindly reception of its delegates will ever remain a delightful memory, it is in full fellowship with world-wide Congregationalism. Therefore be it

Resolved, That we, the Hawaiian Evangelical Association, in annual meeting assembled in Honolulu this second day of July, A. D. 1908, do hereby consummate the affiliation so happily instituted

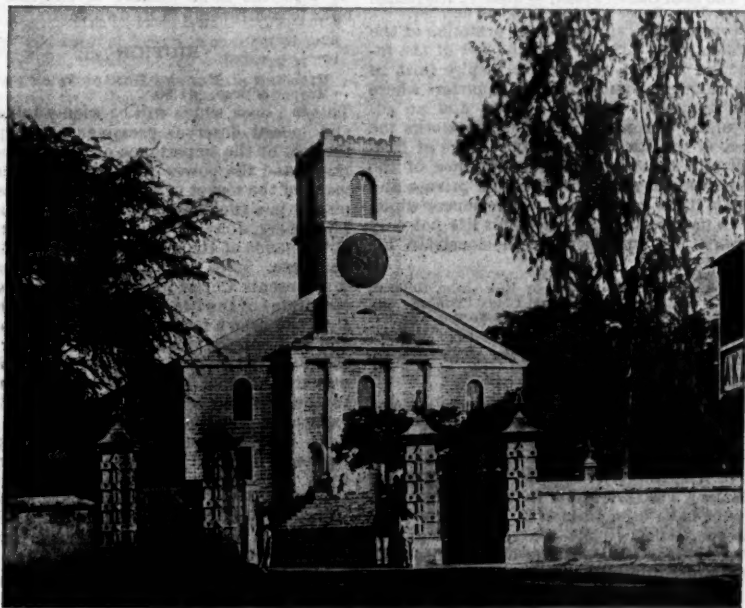
First, by recommending to the churches of this territory to make annual contributions so far as possible to the national benevolent societies of the denomination;

Second, by formally adopting the American Board as the channel through which to obey the command of Jesus to preach the gospel to every creature and by earnestly requesting every one of our churches to make a yearly offering to its treasury; and

Third, by recommending to the board of this association to become affiliated as an auxiliary to the Congregational Home Missionary Society with a view to becoming a factor in its support if ever returning prosperity should find the board blessed with surplus funds.

This territory has now swung completely into line with the great army of Congregationalists, and as the years roll on it is to be hoped that by direct payments to the treasury of the American Board the debt of gratitude for the noble work done in these islands by its missionaries may be slowly repaid so far as money can do it. Meanwhile the other societies will in time be added to the list of church benevolences here and Hawaii will rise to its full privilege as a factor in the national work of our common order.

Honolulu, July 4, 1908.



KAWAIAHAO CHURCH, HONOLULU, H. T.

son of Japan, the placid Chinaman and even by the industrious Portuguese. Congregationalism thrives amid all elements of Hawaii's mixed population.

The temporary structure of the Kaunakapili Church, which was recently awarded \$50,000 by the United States Government as damages for its stately edifice consumed by fire in plague times, housed the association and proved a comfortable meeting place. The sessions were mostly devoted to business questions and the deliberations were carried on in the language of the Kanaka, Sec. O. P. Emerson and Rev. O. H. Gullok acting as ready interpreters in both English and Hawaiian.

A feature of the week was the ovation tendered to Rev. Henry H. Parker, on the completion of forty years in the pastorate of the historic Kawaiahao Church, whose edifice of coral stone is one of Honolulu's most striking landmarks. This celebration, sprung as a surprise upon the venerable pastor, who is the son of one of the early missionaries and an orator of rare power both in the English and Hawaiian tongues, was a spontaneous demonstration of esteem and affection on the part of the members of his flock. A gold watch bearing the letters of his name in the place of figures on the dial plate was presented as a souvenir of the unique occasion.

Thursday, July 2, was the gala day of the meeting. At the morning session in Kaunakapili Church and afternoon in the foreign Union Church, where supper was served by the Ladies' Board, the fountains of oratory were let loose by speakers of five languages,

and most important department of Christian enterprise in this territory, forty-three per cent. of whose inhabitants are citizens of Japan. Conditions are deplorable among these people, freed from home restraints and exposed to unusual temptations. But the little band of workers is resolute and full of enthusiasm. Already there is one self-supporting Congregational Japanese church in Honolulu, and before many years it should have half a dozen comrades.

Some years ago the Hawaiian Association affiliated itself to American Congregationalism by voting to report to the National Council, but at this meeting it was felt that this should be supplemented by a still further step. The board of the association, known popularly as the Hawaiian Board, has for years both maintained home missionary work and supported foreign missions among the Micronesian Islands. Now its representatives in Micronesia are about to be withdrawn and therefore it is felt by these churches, product of foreign missionary enterprise, that they should ask the American Board to do their world-wide work, while the Hawaiian Board is to restrict its energies to the home field as auxiliary to the Congregational Home Missionary Society. Consequently the following action was taken amid the best of feeling:

Whereas, the history of these Hawaiian Islands must ever be indissolubly connected with the work of the American Board, whose missionaries brought hither the blessings of the gospel of Jesus Christ and laid the people of our churches under lasting obligations, and Whereas, this association by annually re-

## The Gospel's Variety

His gospel was to be presented to the thoughtful and the cultured, but some day you pick up a volume of University Sermons, say, and because you miss your own theological catch-words on every page, you close the book with a sneer. "H'm. Dry stuff, no gospel, no Holy Ghost." Who are you? Who gave you the right to judge another man's servant? How do you know the effect this restrained understatement, suggesting rather than asserting, may have on a type of mind which your fuller and warmer steaming words would repel? Refute whatever errors you find, but whatever concerns souls should be serious in your eyes, even error itself, and your only weapons should be those of justice and love. But the gospel has to be preached to all classes, to men of no thought, no knowledge of books, no refinement of taste, speaking a coarse, unlabeled dialect of the king's English. Well, there is a warm welcome for such in the house of Jesus, and here is a man who can preach in their tongue. He puts the gospel facts and truths in startling figures of speech. He speaks much of blood and very often of fire, and you sneer at him. You label him narrow, coarse, what not? Well, but if men's lives have been transfigured on that mountain; if from this earthen vessel sin-parched lips have drunk the living water; if wives tell of husbands, once drunken brutes, now sober, kindly men; if little children can tell of homes once squalid hells, now nests of happy love—who are you to find fault? May not the Master of the house serve his guests in the way he and they choose?—Rev. J. Morgan Gibbon.

## The Literature of the Day

### A Symbolist on Art and Life

Mr. Yeats is a mystic and an interpreter of the mystics in literature and the other arts. He would himself prefer, no doubt, the name of symbolist, for, in his often-recurring thought, the value of the material expressions of art depends upon their suggestion and introduction of the soul to the Divine Essence. "If you liberate a person or a landscape from the bonds of motives and their actions, causes and their effects, and from all bonds but the bonds of your love, it will change under your eyes and become a symbol of an infinite emotion, a perfected emotion, a part of the Divine Essence; for we love nothing but the perfect, and our dreams make all things perfect, that we may love them."

The reader will find in the essays\* of this lover of divine dreams, this searcher after symbols which call up the infinite, a man also of a practical mind. We have not recently seen a more trenchant criticism of the modern theater on the true grounds upon which men of the highest taste condemn it, or a better suggestion of the ideals for its rebirth in a form which shall be ministrant to the better life of the community. He has a keen sense of humor also, which usually saves his seeming paradoxes from toppling over into absurdities.

The book will make the conventional gasp and stare, yet it is full of suggestion for all who have grasped the higher ideas of art expression. It is significant also as one more evidence of the advancing movement away from the crude individualism and materialism which has so long thrown its blight over the popular thought of the world, and of human delight in the interpretation of beauty by the forms of art. Yet the reader will find that the key thought of the book is a higher individuality related at once to the Great Emotion and the Great Memory of the world, and bound up with those traditions of the race which supply the atmosphere of emotion in which alone the artist can produce his best work. One need not follow Mr. Yeats in his excursions into the fields of magic or agree with all his thoughts of life to welcome the stimulus and originality of his book.

Of Mr. Yeats's play† it is less easy to speak. It is a drama of revolution staged in Ireland, first among the higher social classes, which it unsparingly denounces, then with traveling tinkers, among whom its prophet-hero finds his best and most congenial friends, and monks, who are divided between devotion to the new cult of social overturn and horror at the rebellion of it. Its satire will make men think, its doctrine of the need of brotherly simplicity and joy is wholesome, but its gospel is at bottom wholly anarchistic and leaves us with nothing to build upon. It needs a prophet with more constructive ideas than those of Philip Rutledge to win and hold respect. We shall never choose a captain who, because the ship leaks, howls with delight while he tries to scuttle it.

\* *Ideas of Good and Evil*, by W. B. Yeats. pp. 341. Macmillan Co. \$1.50.

† *Where There Is Nothing*, by W. B. Yeats. pp. 212. Macmillan Co. \$1.25 net.

### RELIGION

*Principles and Ideals for the Sunday School*, by Ernest DeWitt Burton and Shailer Mathews. pp. 207. University of Chicago Press.

Readers of the *Biblical World* will recognize several of these chapters as having appeared in its columns and will find that the subjects further considered are treated in the same sane, broad way by teachers who state the principles and methods of Sunday school administration as they have learned them through experience. This volume has to do mainly with departments of the Sunday school above the kindergarten and primary grades. It presents many truths concerning the use of the Bible and the study of the pupil by the teacher which have been stated in other books. But they are put here with a freshness and an infusion of the personal element which give them continued value for the teacher and pastor.

*The Man Called Jesus*, by John F. Kingsland. pp. 330. Thos. Whitaker. \$1.40 net.

A constructive, spiritual interpretation of the humanity of our Lord by the use of the inductive method. It aims to inspire faith in his uniqueness and divinity in quarters where the traditional Christology can find no admission. Perhaps the writer overworks the idea of growth in Jesus' knowledge of himself and his work. The importance of the temptation as a link between his private and public life is emphasized. Experiences which show us how he was shaping his life not only confirm his humanity but demonstrate his divinity.

*Jeremiah the Prophet*, by Rev. John Robson, D. D., in the series of Bible Class Primers. pp. 115. Chas. Scribner's Sons. Imported. Paper. 20 cents net.

*The First and Second Books of Esdras*, edited by Archibald Duff, D. D. pp. 146. J. B. Lippincott Co. 60 cents.

*Ethics of the Body*, by George Dana Boardman. pp. 154. J. B. Lippincott Co. \$1.00 net.

An incisive little book, presenting a Christian view of the importance of the body and its control by the spirit of man. The author had planned a larger work in which the body would have been treated of as a symbol, and he has indicated the course of thought he wished to follow, but the book as it stands is complete in itself.

*In What Life Consists and Other Sermons*, by Rev. George H. Gould, D. D. pp. 386. Pilgrim Press. \$1.50 net.

This is pungent preaching of a living gospel by one distinguished in the pulpit, compact, graphic, simple, yet with the dignity of oratory. The constant illustrations are arguments; the eloquence is for the truth and the truth to save men. Careful writing has made easy reading; thorough thinking issues in clear statement. The sermons were evidently preached for both immediate and lasting spiritual effect, and will refresh and revive the hearts of those who love Christ and strive for souls.

### PSYCHOLOGY

*Outlines of Psychology*, by Prof. Josiah Royce, Ph. D. pp. 392. Macmillan Co. \$1.00 net.

Belongs to the teachers' Professional Library, edited by President Butler of Columbia. Professor Royce does not undertake to do more than make an elementary book, but he illustrates the value of putting such work into the hands of masters in their departments. He emphasizes the distinction between philosophy and psychology. Abandoning the familiar distinctions of feeling, intellect and will he describes the subjects of psychological research under the terms sensitiveness, docility and initiative, avoiding the philosophical implications of the usual terms. In the chapter on the feelings the attempt is made to define them under a two dimensional classification with two pairs of opposed tendencies, pleasure and displeasure, and restlessness and quiescence. The clarity of thought and power of style, with these and other originalities of conception and classification, give the book a special claim upon the attention, both of students and of general readers.

*Psychology and Common Life*, by Frank Sargent Hoffman, Ph. D. pp. 286. G. P. Putnam's Sons. \$1.80 net.

Experimental psychology is a great simplifier, and this work from that department in Union College is concise and lucid and its selection of important instances from the mass of material unusually discriminating. Every position is verified by a series of extraordinary cases. But it is this very simplicity which charms the general reader at which the philosophical student will demur. The book prides itself on begging the larger ultimate questions. In a very unsatisfactory chapter it refuses to accept the doctrine of the subliminal self, preferring to take the spiritistic theory of certain facts. It forecasts the time when the medical schools will give supreme prominence to psycho-therapeutics and physicians will apply healing power directly to the brain. It denies all spiritual meaning to dreams, and considers civilization the progress from sleep to wakefulness. The book certainly has the power of impressing us with the large number of subjects still open to controversy in its own field.

### FICTION

*Rejected of Men*, by Howard Pyle. pp. 268. Harper & Bros. \$1.50.

This is a book which will be widely talked of and indeed deserves prominence in popular thought by the importance of the question it raises and the power with which it presents many of the scenes of social and religious perplexity in a supposed coming of Jesus and his forerunner, John, to America, and their fate at the hands of the modern leaders of church and state. Like the pictures of L'Hermitte, it represents Christ in the surroundings and conditions of the life we know. We wish Mr. Pyle had been a better student of the gospels and had not, for instance, given further currency to the notion that Mary of Bethany was a woman of impure life. We miss also in the book all sorts and conditions of men except the very rich and servants or the very poor. Nor has he succeeded in making the scenes in which Christ and John appear real to us. They are quite unnecessarily squalid—and the scenes in the gospels are anything but that. But the book has a power and suggestiveness which justifies it and many will find it an awakener of thought.

*The Wars of Peace*, by A. F. Wilson. pp. 392. Little, Brown & Co. \$1.50.

An absorbing story of the methods of "trusts" and their consequences. While the picture is not applicable to all modern combinations to control trade, it is so real that the reader at once begins to feel himself in the atmosphere of the business life of today. The moral deterioration of educated men with high ideals, drawn into the struggle for power and gain, is described with a strong hand. The leading characters have their counterparts in men and women whom we know. This story is prophetic. It carries a message in itself without any attempt at a sermon.

*A Red, Red Rose*, by Katherine Tynan. pp. 306. J. B. Lippincott Co. \$1.00.

This story has the genuine flavor of English country life. The author has keen perceptions and her sketches of character have a delicious humor, with a vein of sentiment which holds the reader's sympathy, while the situations are ingenious and the outcome in marrying all the principal characters is satisfying.

*A Rose of Normandy*, by W. E. A. Wilson. pp. 380. Little, Brown & Co. \$1.50.

A tale of Old World intrigue and New World adventure, in the time of Louis XIV. The explorations and hardships of La Salle are filled with character and passion as they center around the romance of Henri de Tonil and Renée. The book will add a new link to the chain of interest created by Parkman. There is much gore, horrible deaths by the ax and the wheel in France and by the tortures of the Iroquois in Canada. These things are set forth with pitiless reality, in order that the picture of rare qualities of heart, of noble sacrifice, restraint and suffering may not be weakened.

*Mrs. Fendleton's Four-in-Hand*, by Gertrude Atherton. pp. 89. Macmillan Co. 50 cents.

This widow and her four admirers certainly find themselves in an amusing predicament.

The world in which they live and move, however, is that rather rapid world of fashion, the study of which affords some humorous opportunities; but the story as a whole is hardly worth while.

#### MISCELLANEOUS

Buddhist India, by T. W. Rhys Davids, LL. D., Ph. D. pp. 332. G. P. Putnam's Sons. \$1.35 net.

The first attempt to get at the history of India from material furnished by Buddhist remains and literature. Hitherto this history has been written from Brahmin sources alone, while the Buddhist contributions have been almost entirely ignored. Professor Davids, the professor of Pali and Buddhist literature at University College, London, is probably better prepared than any other living man to undertake this work and carry it through to a successful issue. He has given us a vast amount of new historical material upon the rulers, customs, art, architecture and religions of India, illustrated by many finely executed and significant engravings.

Out of Kishineff, by W. C. Stiles. pp. 308. G. W. Dillingham Co., New York. \$1.50 net. A fiery indictment of Russia in connection with the Kishineff massacre and a defense of the Jew as a factor in American civilization. The reader will share to the full the indignation with which the pages of the book abound—he may be inclined to think that it would have been more effective if the facts

had been marshaled in a more orderly way and made to speak for themselves. We agree with the author's hatred of the spirit of Russian treatment of the Jew and of all so-called Christian persecution, though we cannot follow him in believing that it will some day be our duty to compel Russia to keep "within her own arectic boundaries."

The Peril and the Preservation of the Home, by Jacob A. Riis. pp. 190. Geo. W. Jacobs & Co.

The William M. Bull lectures delivered before the Philadelphia Divinity School (Protestant Episcopal) in 1903. Mr. Riis is an ideal lecturer on Christian sociology, the subject to which the lectureship is devoted. He draws his material from experience in New York, which he marshals effectively and not without direct and stinging applications to the political conditions in Philadelphia. The lessons of the course are brought home by photographs taken among the slums and showing the improved conditions in reformed New York.

Social Purity, by Prof. and Mrs. J. W. Gibson, assisted by W. J. Trullitt, M.D. pp. 438. J. L. Nichols & Co. \$1.75.

This is a larger book than the subject justifies, but is disagreeably padded out with quotations and weakly sentimental pictures. It has drawn upon the recognized authorities and is sound upon the facts of danger in the abuses of the sexual life. We would prefer to put a more elementary and dignified book into the hands of young people.

### Book Chat

The August *World's Work* is an education number and the current *Chautauquan* is devoted to articles on elvish betterment by well-known workers and thinkers.

Work has just begun on a new building which will be occupied entirely by Doubleday, Page & Co. Three houses have been torn down on East Sixteenth Street, near Union Square, to make way for it.

Miss Florence Converse, of the editorial staff of *The Churchman*, has received the degree of A. M. from Wellesley. Her new novel of the days of Chaucer, "Long Will," is to be published in October by Houghton, Mifflin & Co.

It is encouraging to see that serious books like Wagner's *The Simple Life* and his later volume, *The Better Way*, are in more demand than many popular novels. About 25,000 copies of the earlier book were sold in a year.

Nowadays a literary subject is not necessary when one competes for a literary prize. At all events Mr. Gilbert H. Montague won the Bowdoin Literary prize with the history of the Standard Oil Company, which the Harper's have just published.

Emperor William has awarded to Mr. E. A. Abbey and Mr. J. S. Sargent, American artists, gold medals for work shown at the Berlin Art Exhibition. The August *Lamp* reproduces as a frontispiece the portrait of James Whitcomb Riley, painted by Sargent on his recent visit to America.

Hall Caine is said to be going to Iceland in search of local color for his next novel. Another author, Norman Duncan, is about to sail to for Labrador to complete the collection of material for a novel. He and Mr. Briggs of the Revell Co. are to be the guests of Dr. Grenfell on the *Strathcona* in the course of a cruise down the Labrador.

*Leslie's Monthly* for August contains a clever skit by Ellis P. Butler, called *Alice in Book Land*. In the course of it the Book Worm discourses on poetry. "There are three kinds of poets," says the Worm, "real poets, magazine poets and Rudyard Kipling. The real poets write Edgar Allan Poetry; the magazine poets write magazine poetry and Kipling writes apocryphy. . . . Apocryphy is the kind that is apocryphous."

Among the novelists who have written of London life the late Benjamin L. Farjeon held an honorable place. His best known story was *Blade o' Grass*. Mr. Farjeon was

of Jewish descent and tried his fortunes in Australia and New Zealand before returning to take up editorial and literary work in London. He married a daughter of Joseph Jefferson, the famous actor, and visited and gave readings in America.

Kate Douglas Wiggin's new story is to be called *The Making of Rebecca* and Baroness von Hutten's novel, *Violet*, we believe. Other interesting volumes we may expect from the Riverside Press are, Dr. George A. Gordon's *Ultimate Conceptions of Faith*, a new Study of Dante by Rev. C. A. Dinsmore, nature books by Burroughs and Torrey and stories by Clara Louise Burnham, Mary Hallcock Foote, Ellen Olney Kirk and Guy Wetmore Carryl.

Volumes of really good essays are extremely rare in these days, and the essay-lover is obliged to read over and over his old favorites. But we are promised two notable new collections this fall: *Ponkapog Papers* by Thomas Bailey Aldrich and *The Gentle Reader and Other Essays* by Samuel M. Crothers. Every one who read the delightfully humorous initial paper in *The Atlantic* will be glad to have it in permanent form and to welcome Dr. Crothers to his shelf of essayists.

Booker Washington's *Up from Slavery* goes on its helpful and inspiring course through all corners of the earth. Now it has been translated into Spanish, and Professor Todd of the Porto Rico Department of Education states that a copy of the translation will be sent to each teacher in the common schools of the island, to be circulated among the pupils and in the community; while an application has come to Messrs. Doubleday, Page & Co. from Natal, South Africa, for permission to translate the book into the Zulu language.

Men who lead adventurous lives possess more and more the gift of story-telling. Mr. Jack London, whose Alaskan stories are so popular, has worked his way before the mast as well as tramped for months through the West and over the Chilkoot and other Alaskan passes. Mr. Sonnichsen, author of *Deep Sea Vagabonds*, coming of a line of soldiers, sailors and explorers, has served on ships of many nations and spent two years in the Philippines—part of the time as a prisoner. And Mr. Joseph Conrad in *Youth* tells from personal experience of life in Australian ports, on the Eastern seas and in the African jungle, where he commanded a river steamer on the Belgian Congo.

### The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN HANLIN

Aug. 2, Sunday. *Comfort in Departure.*—John 16: 1-16.

The disciples thought there was a retrogression when Christ left them—there was really an advance. Note that the Spirit's work is with individuals—there is no conviction of sin in a crowd, unless the individuals who make up the crowd are convicted. When we pray for the conversion of the world we are praying that individuals may be converted and our prayer and work will be most effective when it is centered upon individuals. The Spirit takes of Christ—we are glorifying the Spirit when we glorify Christ.

Aug. 3. "Ask, and ye shall receive."—John 16: 17-24.

The new incentive and the new method of all Christian prayers, "In my name." The promise is a large one; we should put it to the proof before deciding that it will not be fulfilled. Yet we must remember that praying in Christ's name means asking for his purposes and for his glory. No particular petition can contradict the wish that his will may be done. In that will is our joy—the only joy the world can never take away from us.

Aug. 4. *Tribulation and Peace.*—John 16: 25-33.

By which end shall we grasp these wonderful sayings? Some grasp a sword by the blade and come away with bleeding hands—such are they who begin with the promise of tribulation. Some grasp it by the hilt and find it a defense—such are they who first hear Christ's word of peace. Tribulation is common to humanity—by forsaking Christ we shall not be able to shake off trouble. The choice is between trouble without Christ and peace in Christ which overcomes the power of trouble.

Aug. 5. *The Prayer of Christ.*—John 17: 1-11.

Read this prayer for its self revelation. Here is the image of Christ's mind. Read it for witness of his love to you. Then read it as a prophecy of God's will. It is a claim on the Father which cannot be refused, but may be delayed by the permitted freedom of man's will to turn away from God.

Aug. 6. *Unity in Christ.*—John 17: 12-26.

The best way to think of Christian unity is to remember that it is a fact. We get too far away from brotherly and filial love if we think of it as something wholly in the future. To love is more than to be loved. If in thought and purpose we are one with all who live in Christ, we really are one with them in him. This prayer is wonderfully inclusive. Nothing can exclude us from its blessings but our own deliberate unbelief.

Aug. 7. *The Supper Instituted.*—Matt. 26: 26-29; Luke 22: 14-23.

Of the Passover Jesus partook, but not of the supper. Note the words, This is the New Covenant—they claim an equal place beside the old. The one authentic monument which comes to us with the touch of Christ's own hands upon it is the recurring feast he instituted. No fire or sword could destroy that or change its meaning. Even in the most superstitious observance we find the thought of Christ.

Aug. 8. *Contentions.*—Luke 22: 24-30.

How strange a thing is pride! that can assert itself even in the shadow of the cross and remain blind to all the spiritual suggestions of the supper. This is today the greatest difficulty in co-operative Christian effort. Men who should work together with no thought but of Christ's glory are still seeking to promote themselves—forgetting that the way of Christ's promotion is the way of service, tribulation and the cross. Whoso desires a kingdom on these terms may have it—but how few are willing to pay the price!

## Harvard Summer School of Theology

By Rev. Daniel Dulany Addison, D. D., Brookline

A class of sixty students, a few women, but mostly men, attended the Summer School of Theology at Harvard from July 7 to 23. They were for the most part ministers of various denominations seeking the latest contemporary thought in theology, and new inspiration for their work. They found both. For it would be impossible for any one interested in the problems of the religious life to listen to the forty-five lectures given by these eleven professors without being stirred anew to deeper consecration, and without having his mind stimulated to deal justly with modern thought. If clergymen generally realized what a rare opportunity for religious culture is presented in this summer course they would come in greater numbers. The chance is one that few can afford to neglect.

The charm of the lectures, apart from the personality of the lecturers, was the many-sided approach to a central theme, leading up to it through the paths of philosophy, ethics, history and criticism, illustrating it by facts drawn from many fields, and illuminating it by a profound earnestness and genuine reverence. The general subject was, Principles of Education in the Work of the Church; and the lectures, in their arrangement and subsidiary titles, proceeded from day to day so that the progress of the thought was systematic. The foundations of education were first dealt with; then the problems of religious education; then the history of education in the church; the educational value of the history of Christianity; current theological literature as an aid to assist the minister to become a teacher; and, finally, the religion of an educated man. The lecturers stuck to their themes, and treated them, not in general statement, but in clear-cut and definite detail, bringing to bear upon the topic the latest information, and interpreting this by a fearless use of reason. There was a note of unity in all the lectures underlying a difference of treatment. Some one with great skill laid out the course.

Emphasis was laid upon the imperative need of recognizing the unity of man's nature whether in relation to knowledge, life or religion. The same great principles govern him in his total life; and religious education cannot be studied apart from all education. Professor Horne of Dartmouth College gave a comprehensive definition of education in its biological, physiological, sociological and psychological aspects. "Education," he said, "is the superior adjustment of a physically and mentally developed human being to his intellectual, aesthetic and volitional environment." A conception of religion as something distinct from the secular, as a superimposed sentiment, gave place to a frank recognition of the naturalness and vitality of religion as an integral part of man's nature. The truest education must be religious education. Professor Emerton taught this same need of unity in dealing with Church History, which, he said significantly, was a part of history in general, and could not be detached and studied as a special phase of human development. This thought, also, appeared in Professor Emerton's comparison between historical truth and legal truth. The attempt of a judicial court to learn the truth of a matter from witnesses and documents was just the effort which the historian had to make; it was not the historian's duty to speculate or to theorize, but to learn what the record was.

In studying the problem of the child in relation to the church, Professor Coe deplored the gulf between the training of the child in the school and religious instruction. In his lecture on The Problem of Unifying Education in Religion with General Education he said, "Education is the development of the unitary human being, and it is also the unity of the social consciousness transmitting it-

self from generation to generation." He contended for the fact that the child has a true religious nature which is as educable as any part of the child's life; and that religious education is simply the harmonious cultivation of all its powers.

It was stimulating to hear Dr. Crothers, a minister fresh from parish duties, speak on educational ideals and their effect upon religious education. His topics, Education and Natural Piety and The Educational Principle of Correlation, were handled with sufficient regard to practical needs, but with a wealth of literary illustration that gave distinction to his words. The four elements in religion that must be cultivated he found to be the principle of liberty, the ethical element, the direct access of the soul to God and truth, and the instinct that leads to worship. Professionalism in the ministry came in for a good share of condemnation.

One of the most valuable series of lectures was that of Prof. G. F. Moore, who aimed to equip the men with the latest results of exploration and discovery. His printed list of current theological literature was full of suggestive titles; and many of the men will doubtless enlarge their libraries by the purchase of some of these books, so well designed to help them as teachers in their ministerial work. Professor Moore is a specialist in all subjects relating to Semitic religions and those bearing upon Biblical literature; and he frankly stated what modern Biblical scholarship has to say on the history of Israel, the Old Testament and Jewish literature, not neglecting the beginnings of Christian literature and the history of the Christian Church. Recent historical knowledge was explained in an easy conversational way.

The lectures of Professor Foster of the University of Chicago were of unusual interest, as he traced the principle of authority in the history of Christianity. After studying the different standards of authority as they have appeared from time to time—the church councils, the canon of Scripture, the authority of the papacy and of religious doctrines—he came to the conclusion that the final authority by which we recognize truth resides in the soul of man. The Christian consciousness of the individual must be the criterion of religious and doctrinal truth. There was as much learned from his brilliant "asides" as from the formal disquisition.

Of the other lecturers it may be said that each made a distinctive contribution to the school: Professor Hale, in his earnest analysis of the Parables and the Sermon on the Mount; Professor Christie, in tracing Christian nurture as illustrated in the history of the New England churches; Professor Ropes, in his exegetical study of the righteousness of God in Isaiah and St. Paul; Prof. E. C. Moore, as he dealt vigorously with modern thought and the minister as a teacher; and Professor Peabody, who is always so smooth and abundant in his spiritual interpretation of ethical truth.

Special mention should be made of Professor Horne, who showed the instinct of the born teacher, clear in thought, and with a genuine enthusiasm which is contagious. Dr. Coe has the same qualities in a marked degree.

Altogether the summer school was a success. The men who attended it felt thoroughly repaid. This formal touch with scholastic life is such a valuable experience for working clergymen that it is hoped many more will avail themselves of it another year.

The good right arm of the breadwinner is strengthened more by an unexpected caress or an encouraging word from loved ones than by all the roast beef in Christendom.—*Buell Hampton.*

## For Endeavorers

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Aug. 9-15. Lessons from Paul: How We May Get His Passion for Souls. Rom. 1: 1-17.

The source of Paul's keen interest in his fellowmen was his thought of them as a splendid field on which the gospel might work, and the reason why he wanted to see the gospel at work in men's lives was his appreciation of its splendor and worth. If we would get Paul's passion for souls we must acquire something of his rapturous delight in the gospel. Some idea of what God meant for the world when he sent Jesus here must take possession of our hearts and fire our enthusiasm. How are we to get that conception? It was no easy task for Paul. It required a complete making over of his plans and ambitions. Until we pray and study and strive and surrender, our interest in the gospel and consequently in our fellowmen, is likely to be languid.

And yet we must admit that we are in the midst of an age when there seems to be much enthusiasm for humanity outside of distinctively Christian circles. That phrase "enthusiasm for humanity" has with many taken the place of the old-fashioned "love for souls." It suffices to lead brilliant and cultured young men and women away from congenial surroundings into the slums, where as social settlement workers, as nurses and as physicians they minister in one way and another to needy folk. Let all due honor be paid to every form of altruistic endeavor. Much of it may miss the mark but so too does much distinctively Christian work. But in several of our large cities there is a great deal to show as the result of a decade of settlement and philanthropic work. Let the gospel worker and the settlement worker join hands where they can and let each be given time to prove how permanent are the fruits of his labors and how sustaining the peculiar motive constraining each.

I venture, however, to doubt whether "enthusiasm for humanity" is just the same thing as that love for souls which sped Francis Xavier over land and sea with this watchword constantly on his lips, "Yet more, my God, yet more." An interest in men like that of the apostle goes very deep. One who cherishes it of course wants to have his fellowmen well fed and lodged and clothed and to have a variety of wholesome recreations made available to them, but he is still more eager to quicken the divine spark which exists in every soul, to lift a little way the veil between things temporal and things eternal, to project before their vision high ideals of character, to give his brother the best thing that has entered his own life.

There are two guiding principles as we seek to imitate Paul. The first is we must labor without regard to the appreciation shown of our work. If we want to make a record as regards number of converts, if we seek quick promotion in the Christian army, if we expect to see men converted in a day and blossom forth into saints in a week, we are destined to sore disappointment. The world abounds in a great deal of unresponsive, ungrateful, unlovely human material, but the real Pauline love spends itself on just that class. By and by doubtless rewards will come, but he who really loves his fellows labors on and bides his time, remembering the promise about bread cast upon the waters.

The other guiding principle relates to individualizing our love: To proclaim loudly our enthusiasm for humanity and then to overlook the need of some one closest to you, reveals a kind of Christianity which the apostle pronounces to be sounding brass. How

Paul tied himself up to individuals! Reread the sixteenth chapter of Romans and count up the number of his Christian friends to whom he sends a personal salutation. A way with the idea that any brave show of faith in the outside world, any bustling about on the Master's business, can atone for the neglect of the man who sits at your own fireside or works at the same bench, or the boy who plays by your side or runs your errands day by day.

## In and Around New York

### The Morgan Meetings

Dr. Campbell Morgan began his Carnegie Hall Sunday night meetings under discouraging circumstances. Only a few were present on the first night, July 5, and grumblings were heard from pastors who thought congregations drawn elsewhere. Mr. Morgan at once gave notice that he did not want people to leave their own churches in order to come. Following this emphatic announcement, six persons left the hall. Interest has steadily increased, and on the third and fourth Sunday evenings Carnegie Hall was filled on its main floor and in its first gallery—a very large attendance. The meetings were essentially evangelistic, and each night several persons gave voice to a new determination in life. Mr. Morgan has been preaching in the Fifth Avenue Presbyterian Church Sunday mornings and afternoons in July, and congregations there have broken the record. On one Sunday morning 2,700 were present.

### The Church Financial

The list of tax exemptions of property owned by religious organizations on Manhattan Island, just made public, gives official figures of the value of Manhattan church property. This year the first attempt has been made to assess all city property at actual values. This makes the church values more interesting than previously. The total valuation is \$150,173,700. Episcopalians have the largest holdings, valued at \$44,303,500. Roman Catholics are second, with a valuation of \$33,166,600. The Presbyterian valuation is \$11,520,000; Hebrew, \$11,339,400; Methodist, \$4,941,500; Dutch Reformed, \$4,702,000; Baptist, \$3,471,000; Unitarian, \$983,000; Christian Science, \$667,000; Universalist, \$638,000; Congregational, \$610,000; and Lutheran of all bodies, \$1,694,000. Holdings of smaller bodies bring the sum to the figure first named, although it includes the properties of educational institutions, hospitals, dispensaries and homes, with a total valuation of \$20,967,600. It should be stated that this valuation of church property does not include that of real estate held by religious bodies for investment, but only what is used for church or benevolent purposes.

### North Church Lays a Corner Stone

A crowd, representing many creeds, filled seats and streets on the afternoon of the 26th, to see Mr. Kephart lay the corner stone of the North New York Church. The stone itself was given by a Roman Catholic, and another Roman Catholic, Senator Hawkins of the Bronx, was among the speakers. The pastor of the Methodist church, near by, made the opening prayer, and there were addresses by Dr. Ingersoll of the Bible Society, Superintendent Shelton of the Extension Society, Mr. I. J. Rush and others. President Haffen of Bronx Borough was on the program. Being unable to attend, he sent \$10 to buy pews. A canvass for money to buy pews was made just before the stone was laid and \$1,100 raised.

North Church is in the midst of a teeming population in the lower end of Bronx Borough, where conditions are not unlike those of Manhattan below Fourteenth Street. The new \$50,000 structure will be ample in size for the neighborhood work demanded. A sufficient height has been reached with the front to show a beautiful white granite.

### The Torn-up City and Its Perils

The New York public is proverbially patient and long-suffering, and the several contractors building the underground railway have taken advantage of the fact. For almost three years some of the most important streets have been almost impassable, not only because of the actual work on the subway, but because used, contrary to law and the terms of the contracts, for the storage of material and refuse. A few days ago, on upper Broadway, a woman waiting for a car to pass, was hit by its step, thrown into the unprotected subway trench and instantly killed. That such accidents are not frequent is due to good fortune. There are indications, however, that public opinion has been aroused and that conditions may be bettered. Incidentally, the general contractor for the subway continues to hold out the hope that trains will be running in it between the City Hall and the Harlem River by next January. The average citizen makes his guess July instead of January.

### A Baptist Chautauqua

About one thousand acres, on the west bank of the Hudson five miles below West Point, have been purchased for \$76,000, and here will be established a Baptist Chautauqua. The tract has a frontage of over a mile on the river, includes a lake and a mountain, and on it took place many incidents of the War of the Revolution. The Baptists having it in charge do not live in New York city, and to Baptists here the move was a total surprise. The State Convention of New York, whose representative was in the city last week, denied all knowledge of the venture. Nevertheless, those in charge say it shall combine the best features, especially the educational ones, of Chautauqua and Ocean Grove.

C. N. A.

## Summer in Chicago

### Religious Interests

Most of our churches are kept open this summer. Congregations are small and little aggressive Christian work is done. Still there is less interruption in the regular work than in many Eastern cities. Some men, like Dr. McCaughan of the Third Presbyterian Church, stay at their posts through the hot weather and thus keep up the work in their fields to its usual standard. In the smaller churches the pastors are absent for only two or three weeks at a time, so that their work does not really suffer.

### Leavitt Street Church

Since the return of Rev. R. B. Guild, its pastor, from his tour to Palestine and the East, congregations have been increasing and new interest has been manifest. Last year the debt was paid. This year about \$1,500 have been raised for decorating, so that at the end of the vacation the entire plant will be in perfect order. Mr. Guild's ministry has been successful. The only drawback is the constant withdrawal of some of the better families to different sections of the city, but others fill up the vacant tenements so that there is no lack of opportunity to reach people.

### Summer Charities

These are becoming prominent, and are more numerous every year. For several years sanitariums on the lake have been provided for mothers and their babes, outings in the country and on the parks for children from the crowded quarters, and summer homes for working girls here and there within a radius of fifty miles. This year, thanks to the efforts of Mr. Nathan Strauss of New York, not only has a center for pasteurizing milk been established—quite a large sum of money having been raised to make it effective—but at least 2,000 bottles of this milk are distributed every day. The reports of the Health Department

show a greatly lessened mortality among infants. The distribution of free ice, which by the use of tickets is obtained from the ordinary ice wagons, has added immensely to the comfort and health of many families.

FRANKLIN.

## Christian News from Everywhere

The Sunday school membership of the Wesleyan Methodist Church in England decreased 7,000 in 1900. In the last two years, however, the increase has been 22,000. The present membership is 986,000, which is 15,000 greater than ever before. The growth seems to be especially notable in adult members, there being 70,000 in adult Bible classes.

The government educational institutions in India, though excluding religious teaching, appear to be helping Christianity. *The Indian Witness* says that many converts of the better classes are graduates of government colleges. Though they did not get much spiritual help in these institutions, error was dislodged from their minds and a desire for truth awakened.

Bishop Brent of the Philippines, writing of Northern Luzon, said that the Igorrotes are too poor to buy soap, and that none was to be had in their country. He said they would take soap in preference to food if the choice was given them, and that he could use a ton of it. A large quantity of soap has been forwarded to him. The Igorrotes are likely to learn that cleanliness is next to godliness.

It is still less than a score of years since Bishop Hannington of the Uganda Mission in Africa was murdered, and the king Mwanga, who caused his death, died a few weeks ago. But the one house of Christian worship in 1884 has increased to 700, the 300 Christians to 40,000 and 2,000 natives are working as Christian evangelists, while a cathedral seating 5,000 is nearly completed at the capital city, Mengo.

An unexpected aftermath of the war in South Africa has been the conversion and consecration to missionary work of a large number of young men in the prison camps at St. Helena, Bermuda, Ceylon and elsewhere. According to the *Lovedale Christian Express* 175 of them have so dedicated themselves, and the Dutch Reformed Church has set apart \$85,000 for their training at an institution at Worcester, South Africa, where combined literary and industrial training will be given.

The Christian Sunday school began earlier in India than in the United States. From the journal of a missionary contemporary of Carey, under the date of July 15, 1803, the *Indian Witness* quotes as follows:

Last Lord's Day a kind of Sunday school was opened which will be superintended principally by our young friends Felix and William Carey and John Fernandez. It will chiefly be confined to teaching catechisms in Bengali and English, as the children learn to read and write every day. This, without doubt, was the commencement of Sunday schools in India.

It is quite time to celebrate the century of Sunday schools in India.

The membership of the Northern Presbyterian Church, by its annual statistics just received, still hangs a little above the million mark, with an increase for the year of something over 20,000. The addition of six presbyteries goes along with an addition of not quite a hundred ministers. On the financial side there has been a like advance, with a total contribution of over seventeen and a half millions of dollars. All the boards show an increase except the Board of Aid for Colleges. The denomination is a little more than holding its own; we hope and would be glad to believe that it is gathering strength in quiet, after its doctrinal discussions, for a general advance all along the line.

## A Bay State Broadside

Consulting Editors contributing this week: Rev. Messrs. E. M. Bartlett, Kingston; W. T. Beale, Dorchester; R. De W. Mallary, Housatonic

### The Summer Visitor in Pilgrim Land

This is the busy season in the towns of the ancient Pilgrim colony. Our chief diversions are forest fires in the spring, city visitors in the summer and cranberry-picking in the fall. The number of summer visitors increases each year, and they are rapidly gaining possession of our more valuable shore properties. From Boston to Cape Cod each point of vantage, each strip of beach and each lake and pond has its cottage or more elaborate villa. The influence of the city people is seen in many villages where their example induces the natives to mow their lawns and make their places more presentable.

Last spring every pastor in Pilgrim Conference was asked to give his opinion as to the influence of the summer visitors upon his town, his congregation and the moral condition of the region. Replies differed widely, a few being thoroughly pessimistic. The consensus of opinion was that summer visitors are a great help to the towns financially; that their social influence is hardly perceptible, for, as a rule, they keep by themselves; that they slightly increase the size of congregations during July and August and aid materially by their contributions. Two or three pastors reported city families, cottage owners, who enter heartily into the work and life of the church, to the advantage of all concerned. So far as moral influence is concerned it was deemed as nearly neutral as can ever be the case.

The result of the questioning was unexpected, for the grade of visitors is much above the average at most New England resorts and the questioner had hoped to find that the summer visitors were, as they assuredly might be, a great help and stimulus to the churches. The impression conveyed by the replies as a whole is that the summer visitors do not appreciate the joy that comes from service, and that they fail to say to themselves: Here is a very needy part of my Lord's kingdom—a sandy spot which requires spiritual irrigation; and since I am a servant of Christ, I will try to do the thing which needs to be done and thus hearten these discouraged Christian brethren.

Instead of this, they unfold their Sunday papers and comfortably remark, This is vacation. When the city church is closed for the summer it ought to mean a transfer of Christian service to still more needy places, rather than a suspension of work in the Master's kingdom.

The annual report that Capt. Miles Standish was a secret Roman Catholic received additional force this year through the establishment of Catholic services in his ancient town of Duxbury. The summer visitors of that faith are unwilling to be deprived of the privilege of hearing mass each Sunday.

The Old Home Week idea seems to have taken root in this land of antiquities. Among the towns that hold reunions and celebrations are Carver, Hanover, Marshfield, Plymouth and Kingston. The latter has an ambitious program covering a whole week, the observance of the seventy-fifth anniversary of Mayflower Congregational Church being made a part of the Old Home Week celebration.

No single factor in the early life of these towns was so important as the church, and no person more influential than the colonial parson. Both these facts are appropriately recognized in the programs of the various celebrations.

Few of our pastors are able to take their vacations during the summer, that being their most busy season. Two, however, manage to

get away. Rev. D. M. James of the Church of the Pilgrimage is spending the summer in the West, and Rev. E. M. Bartlett takes his Boys' Club on a camping expedition in New Hampshire during August. E. M. B.

### Shine and Shade in the Suffolk South

Activity in the churches of this conference, especially those within city limits, has come to be practically confined to eight months in the year, or nine at most. It is well along in September before the machinery can be fairly gotten to work, and it slows down again by the middle of May. Steam is kept up for the most part throughout the summer; but the period of high pressure—and it is high while it is on—is about from October to May. So comparatively little of note is transpiring just now.

Two events of the past season, however, remain unchronicled in this correspondence; the one a matter of rejoicing, the other of regret. South Evangelical Church of West Roxbury has observed the tenth anniversary of the pastorate of its valued minister, Rev. F. W. Merriek, Ph. D. When he rose to preach his anniversary sermon, Dr. Merriek faced an enthusiastic throng and breathed an atmosphere of hearty congratulation and good will. In the sermon he made it clear that true religion is the genesis and life of the church, and the true church the embodiment of religion—its formal expression.

The pastor then gave interesting facts as to the work of the church in the past decade. Ten years ago the expenses were practically the same as last year, though in certain years they were more. The Bible school has grown from 155 to 330, representing 230 families as against 125 at first. The expenses for the ten years have aggregated \$51,335, and benevolences \$11,168. A debt of \$7,000, through the gifts of ninety-four persons, has been reduced to \$750, with a fair prospect of being completely wiped out in the near future.

The church membership January, 1893, was 147, and it began the present year with 187. The enrollment May 1, 1903, was 198, a total gain during the present pastorate of 135, and a net gain of 51. The best of it is that the present outlook is brighter than at any other period.

The irreparable loss which Boylston Church has suffered in the sudden death of Rev. Ellis Mendell, from typhoid pneumonia, contrasts forcibly with the happy event above mentioned. Mr. Mendell had given fifteen of the best years of his life—he died at fifty-two—to this difficult but important field, and had come to be recognized as a man of great administrative ability as well as an earnest preacher and devoted pastor. His funeral was largely attended, as was also a special memorial service held later, with addresses by a number of his brethren, ministers and laymen. The best testimonial to his faithfulness, however, is the manner in which the church is recovering from the blow, and setting its face to the future and the task still before it.

So in our sisterhood of churches, as among our families, one rejoices while another mourns. But, as we confidently believe, the occasion of both mourning and rejoicing are sanctified by the great Head over all, not only to the spiritual welfare of the individual church, but to the common good and the furtherance of His kingdom.

The movement for a union conference of the Suffolk South, North and West Conferences is constantly growing in favor, and the committee has prepared a form of constitution

to be presented to the different conferences and Ministerial Associations for consideration at their fall meetings. If the proposed form is adopted, the union conference will meet annually in November, to consider matters of mutual interest, and will perpetuate its helpfulness to the churches during the year through a "board of commissioners" to be chosen at each annual meeting. B.

### A Berkshire Letter

The Stockbridge church has been the center of religious enthusiasm for many weeks. It has had successively The Conference for Missionary Workers, with Secretaries Hicks and Shelton, the Convention of the State S. S. Association, with Drs. Beale and Dixon as chief speakers, a campaign of Y. M. C. A. and Brotherhood of St. Andrew workers, and lastly a series of meetings with Colonel Hadley of Water Street Mission, New York, at the laboring oar. On top of all this came the semiannual meeting of the South Berkshire Conference of Churches, Colonel Hadley remaining to participate. The principal topic was the influence of the Country Church. It was resolved to observe with appropriate exercises the bi-centennial anniversary of Edwards's birth next October in Stockbridge. Rev. Dr. Rowland, the beloved and long-time pastor of the Lee Church (now in the twenty-seventh year of his pastorate), had previously proposed such an observance by letter to the *Springfield Republican* and has, I think, priority of claim to the suggestion which has now been so thoroughly taken up through the country. Dr. Rowland was lately presented with a handsome jeweled Christian Endeavor pin by his young people.

The vacant churches through the county are gradually being filled. Mr. Atwood of New Boston and Sandisfield is succeeded by Rev. C. F. Ketchen, who has been a Methodist preacher of some twenty-five years' standing. Mr. Ketchen has been living in Housatonic for four years. His "call" to these rather isolated churches in the extreme southeastern part of Berkshire was singularly unanimous and cordial and Mr. Ketchen enters immediately upon his work. Mr. Calkins is succeeded in the pastorate of Pilgrim Memorial Church, Pittsfield, by Rev. J. E. Gregg, who will assume the pastorate the first Sunday in August. He is a graduate of Harvard, '97, and Yale Divinity School, '03. He will supply the pulpit of the Lanesboro Church Sunday afternoons; but it is said that he is not to be Dr. Davis's assistant at First Church, Pittsfield, a position which Mr. Calkins combined with the pastorate of Pilgrim Memorial.

Rev. W. H. Butler, who leaves Williams-town to go to Edwards Church, Northampton, was dismissed from the former place, July 20. It is not easy to reconcile one's self to Mr. Butler's departure and that of Mr. Calkins, except on the ground of the larger interests of the work. Indeed, I am not sure but these interests may demand a return to long pastorates. Continuous service in one locality augments influence. These brethren take with them the respect of all and they will be greatly missed. R. DE W. M.

An interesting tribute to the power of Mrs. Stowe's great novel is the action of the Howard (Missouri) County Court in rearranging the license rate so as to charge \$200 tax per day for Uncle Tom's Cabin shows. That ought to boom the sale of the book among intelligent—or curious—Howard County readers.

## Our Readers' Forum

### The Risen Bodies

I read *The Congregationalist's* comment on Rev. J. Brierley's article, Did the Body of Jesus Rise? To my mind, there can be no doubt of it. Learn a lesson, O doubter, from nature, as did St. Paul. "Thou sowest not that body that shall be, but bare grain;" it is sown, it rises up, another body, wheat or corn in the sheaf, as we have sown the grain, but who fails to recognize in the green blade the corn or wheat? St. Paul plainly states "that there is a natural body, and there is a spiritual body." That there are spiritual bodies in the unseen world, the Bible does not leave us in doubt. In the Old Testament Satan is spoken of as standing up against Israel to provoke David to number them. Satan presents himself before the Lord, with the sons of God; they and Satan must have had personalities, for the Lord speaks to Satan and Satan and God communicate with each other, as two men would. So our risen Saviour talked with his apostles as man to man. There are many instances in the Old Testament of the inhabitants appearing and speaking to men of the land beyond this.

Then to go back to the New Testament, when Moses and Elijah came to Christ on the Mount of Transfiguration their natural bodies changed into spiritual bodies in a moment, in the twinkling of an eye, as they were caught up from earth to heaven hundreds of years before, came back from that spirit world and talked with Christ while he was in his mortal body. Why think it a thing incredible with God, that the natural body of our Lord should have been changed into the glorious resurrection body, recognizable to his disciples just as Moses and Elijah were to the three apostles on the mount, and yet having attributes which belong solely to the resurrection body and to the bodies which people the great beyond? Just the pain of birth into a greater, more fully developed personality and life, for those who die in Christ.

M. L. C.

### Divine or Providential

In your review of Merriam's History of American Political Theories you say that "it is a book which those would do well to read who think that the expansion movement is of the devil." There are many who infer that what some call Imperialism, if not of the devil, must be God-ordained, and, therefore, divine and not to be criticised from the ethical point of view. But there is a wide difference between "divine" and "providential." The Bible schools of evangelical America have just been studying a providential movement which resulted in the establishment of monarchy in Israel. Was that movement divine and ethically above criticism? We are taught, on the contrary, that the Israelites rejected God in demanding a monarchy, while God permitted the change in government, and oversaw it, not so much to bless as to chastise his people. The Russians are making a noteworthy movement in the direction of expansion; but neither the movement nor the people who make it are Christ-like or divine.

Undoubtedly the American people demand national expansion and desire imperial power; and God has fulfilled their desire. But is he not also sending leanness into their souls? Christ is the test of divinity. Neither this great movement nor the nation making it is Christlike. Therefore, it is contrary to the will of God and to be condemned ethically, although God mercifully oversees the movement and chastises us by granting the nation's prayer.

It seems to me that the American people, by supporting their imperialistic leaders, have rejected God; not so much because they

have denied the principles of the Declaration of Independence and made a partial and selfish application of the Constitution, as because they have violated the law of love and the plain teachings of Christ. Not all the incidental good accomplished by expansionists can alter the damning fact that professing Christians, in covenant relations with their Lord, have done very unchristlike things in the interest of national expansion.

Bath, N. H.

W. P. ELKINS.

[Our views on this subject are expressed in current articles on the Sunday school lessons.—EDITORS.]

### The Outward Signs of a Congregational Church

Should not a Congregational church display outward and visible signs? Art is not denominational, so one may not demand the creation of a Congregational order of architecture, but surely a distinctive announcement board would be compatible with the utmost catholicity. I happen to be staying just now in a coast town in Massachusetts which attracts hundreds of summer visitors, but whose churches, though set on hills, contrive at the same time to put their lights under bushels. There is much to be said for modesty of demeanor, but one begins to be suspicious of a man who shrinks from giving his name. Of the three churches here—there is a fourth building of ecclesiastical type, but with indications that it may possibly be a masonic hall—not one declares itself to be what it is or proclaims its hours of service. Yesterday morning I intended to worship in the Congregational church and betook myself to the building which a resident had pointed out to me as such, but the Methodist Episcopal hymn-book and a notice of the Epworth League made it clear to me that I had made a mistake. Next Sunday I shall try again and shall perhaps find myself among the Universalists.

Of what use is it for our pastors to exhort us to bring a devout mood with us to church when they allow us to be irritated by these ramblings in search of a fold. In an age when so much energy is spent on investigations of the buried cities of the East, will not some one establish a Society for the Identification of the Living Churches of New England?

A SUMMER SEAMAN.

### A Voice from Connecticut

In the report of the recent meeting of the General Association of Connecticut, notice was omitted of its important action in regard to the Bible Society and its publication of the American Revised Version. Its resolution reads:

The General Association of Connecticut, assembled in its one hundred and ninety-fourth annual meeting in the United Church of New Haven, June 16, 17, 1908, would respectfully, but earnestly, request the American Bible Society to publish without delay an edition of the Bible in the Standard Revised Version of 1901, either by itself or in connection with the Authorized Version on alternate pages, so that the people may have the benefit of a better knowledge of the Word of God.

Professor Fisher expressed the opinion that the Revision in the American form is the most complete translation of the Scriptures ever made.

N. H. E.

### The Church Prayer Meeting

Topic, Aug. 2-8. Persistent Foes. Luke 12: 13-21; Jas. 4: 1-6.

Selfishness. Covetousness. Pride. Anger.

[For prayer meeting editorial see page 145.]

## Suggestive Sermon Topics

Increasing Our Spiritual Capital.  
Some Near-by Ministries.  
Citizens of the World. (Foreign Missions)  
The Moral Problem of Taking Chances.  
Concerning Parasites.  
Duty in Dark Outlooks.  
Is the Optimist Deluded?  
Living at Our Best. (Communion.)  
Rev. W. L. Anderson. Exeter, N. H.

The Beauty and Worth of the Common.  
Overtime Service.  
Thinking on the Best Things.  
The Relation of Sin to Manliness.  
"Thou gavest me no kid." A sermon to fathers.  
The Nature and Laws of Friendship.  
Glories of Our Old Northwest.  
"The Virginian." (A character sketch.)  
The Last Inch That Wins.  
The Romance of the Stars and Stripes.  
The Cause and Cure of the Blues.  
Rev. E. O. Mead. Mt. Vernon, O.

### THE YOUNG MAN'S ASSETS

His Body.	His Work.	His Money.
His Brain.	His Amusements.	His Religion.

Rev. C. R. Brown. Oakland, Cal.

### MENTAL ASPECTS OF RELIGIOUS EXPERIENCE

The Thought and the Man.  
The Trustworthiness of Religious Feeling.  
Sentiment in Religion and Life.  
Spiritual Attention.  
Memory and the Future Life.  
Dr. C. H. Patton. St. Louis, Mo.

### SERMONS ON THE STREETS SEVEN DAYS AND NIGHTS EACH WEEK

The Electric Lightmen and Their Messages.  
The Policemen and Their Preaching.  
The Firemen and the Facts They Declare.  
The Electric Carmen and Their Constant Influence.  
Rev. F. B. Pullan. Providence, R. I.

### THE RELIGION OF GREAT AMERICANS OR TYPES OF CHRISTIANITY

Thomas Jefferson, or the Religion of Democracy.  
Horace Greeley, or the Religion of Sentiment.  
John Fiske, or the Religion of Reason.  
Louis Agassiz, or the Religion of Science.  
Peter Cooper, or the Religion of Philanthropy.  
Abraham Lincoln, or the Religion of Experience.  
George Washington, or the Religion of Aristocracy.  
Dr. C. A. Vincent. Galesburg, Ill.

### THE DRAMA OF LIFE

All the world's a stage  
And all the men and women merely players.  
—Shakespeare.

In the Nature of Things:  
Man cannot strip himself of the past as of rehearsal clothing.—George Eliot.

Footlights and Other Lights:  
All will be right,  
Look to the light.  
—Tupper.

Masks Off!  
Insist on yourself; never imitate.—Emerson.

The Players' Brotherhood:  
Self-seeking has no centennial.—Benjamin Harrison.

When There is no Applause:  
Help us to play the man.—Robert Louis Stevenson.

With and Without Words:  
There are some things about which you can really talk; and there are other things about which you cannot properly talk at all.—Henry van Dyke.

The Stuff Life's Made of:  
Look to your looms again,  
Faster and faster  
Fly the great shuttles  
Prepared by the Master.  
—Mary A. Lathbury.

After the Curtain Falls:  
I thank Thee, Lord, that Thou hast kept  
The best in store.  
—Quoted by Washington Gladden.  
Rev. M. R. Fishburn. Washington, D. C.



## A String of Stories

Here are a few which have fallen of late into our hopper and may beguile an evening hour on the piazza. One applies to specialists, who are daily getting more numerous. A physician just graduated from the medical school was asked about his plans. "I am to be a specialist on the nose." "Ah," asked his bright interlocutor, "which nostril shall you treat?"

And here is one for ministers: A parson before his marriage had preached once a year on the training of children, but after he was blessed with wife and children, gave up the practice. When a parishoner asked him why, he said, "If you will leave my children alone I will leave yours."

The third tale is of a minister who, in the course of his prayer at a wedding, offered this petition: "May these persons live together in such harmony in this life that they may finally attain unto that state of felicity where they neither marry nor are given in marriage."

And here is one more, which may be applied to those whom it fits. A minister had gotten about two-thirds through his sermon when he found an unexpected shortage of manuscript. After fumbling it a moment he said: "My good friends, I find the last pages of my discourse have gone. I think my favorite dog must have gotten some of them yesterday and eaten them. You must excuse me from the remainder of the discourse." After service, a meek little woman from another parish introduced herself and said, "I was much interested in that dog of yours and its performance yesterday, and might I ask a question?" "Certainly, Madam." "I want to know if it has any puppies, for I should like to take one home to my minister."

Continued on page 172.

## Meetings and Events to Come

CHRISTIAN WORKERS' CONFERENCE, East Northfield, Mass., July 30-Aug. 10. Post-conference addresses Aug. 18-Sept. 21.  
CONGREGATIONAL SUMMER ASSEMBLY, Pottawottamie Point, Mich., Aug. 15-31.  
OLDER BOYS' CONFERENCE, Silver Bay, Lake George, N. Y., Aug. 28-Sept. 2.  
GEORGIA SOUTHEAST DISTRICT ASSN., Wadley, Oct. 8.  
AMERICAN MISSIONARY ASSOCIATION, Cleveland, O., Oct. 10-22.

## Marriages

The charge for marriage notices is twenty-five cents.

BIELER-CAPEN-In Eastport, Me., June 17, Rev. John M. Bieler, pastor at Eastport, and Grace D. Capen.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BEAN-In Parsonsfield, Me., July 20, after a long illness following an operation for appendicitis, Rev. Leroy S. Bean of Saco. Mr. Bean was educated for the Free Baptist ministry, but after serving several churches of that denomination he became a Congregationalist. He was pastor of the West End Church, Portland, prior to going to Saco.

BRAGG-In Foxboro, Mass., July 6, at the home of his son, Dr. F. A. Bragg, Henry O. Bragg, aged 79 yrs.

FISKE-In Sachem's Head, Ct., July 14, Mrs. Harriett M. Fiske of Southington, Ct.

FRASER-In Cleveland, O., July 17, Martha Matilda, wife of Dr. J. G. Fraser, 60 yrs., 9 mos. In her husband's pastorates at East Toledo and Madison and in his important work as secretary of the O. H. M. S., she has borne her full part as wise counselor and active helper. An Oberlin graduate, she was an effective worker in the Non Partisan W. C. T. U., O. W. H. M. S., Woman's Press Club of Cleveland, and contributed to the *Advance* and *Congregationalist*. She was a devoted member of the Euclid Avenue Church and, for the last two years, of the new East Church, in which she was deaconess.

HEWITT-In Scarborough, Me., from drowning, July 17, Robert Theodore Hewitt, eldest son of Rev. George R. Hewitt of West Medway, Mass., aged 15 yrs., 5 mos.

MATSON-In Old Lyme, Ct., July 9, Israel Matson, aged 76 yrs.

MOULTON-In Moultonboro, N. H., July 13, John Hubbard Moulton, aged 86 yrs., 3 mos. and 22 dys.

WALTER-In Jaffrey, N. H., July 11, Anna Farrar Clary, widow of Henry Walter of New Britain, Ct., aged 81 yrs. She left two daughters, Anna C. and Lillie F., wife of Rev. F. W. Greene of Middletown, Ct., with whom she made her home for years past.

REV. L. TENNEY

Rev. Leonard Tenney peacefully entered into rest July 8, after an earthly pilgrimage of nearly eighty-nine years. He graduated from Dartmouth College in the class of 1840, and from Andover Seminary in 1844. He was ordained and installed in the parish of Jaffrey, N. H., in 1846, and was married the same year to Malvina Baker of Lebanon, N. H. He was gifted, as was Mrs. Tenney, with a beautiful voice, which helped him through his years of study, teaching singing schools in the evening and leading choirs. He also taught day schools during the winter on Cape Cod, and in Lyme, N. H., and elsewhere. In Jaffrey he was chairman of the town school committee, and for two years he was the county school commissioner, which was a great undertaking in addition to his pastoral work. He also drilled his own choir in Jaffrey. From there he removed to Thetford, Vt., in the fall of 1857, with his family of three children, one more being born in Thetford. Of Mr. Tenney, at this time, Rev. Dr. Arthur Little of Dorchester writes: "He won my heart from the first. He was one of the most winsome, even-tempered, lovable men I have ever met. Quietly, cheerfully, without one bit of ostentation or desire for fame, by faithful continuance in well-doing, he fulfilled a great ministry, *leaving souls into the kingdom*, and has now in a good old age joined a great circle of beloved kindred and friends in the better land."

He asked a dismission from Thetford, after a severe illness, but remained two years as acting pastor, during which time he was twice sent to the legislature at Montpelier. In 1868 he was called to Barre, but on account of disensions in the parish, he declined to be installed, but continued as acting pastor until illness again interrupted, when in 1881 he retired from parish work. In all, he preached two or three more years, but he did not again undertake the care of a church. He soon moved to Waterbury, where for a time Rev. A. J. Covell of Lynn was his pastor. He now writes: "Mr. Tenney was one of those rare Christian souls whom to know was a benediction. He had been with Jesus, and had learned the graces of the Christian spirit. I knew him when he was in that most difficult position for a pastor, living as an ordinary member of a parish, and no clergyman could have borne the test more graciously. He was to me an ideal parishoner, and to have known him was one of the rarest blessings of my Vermont life." After a two years' separation from the wife of his youth, the fifty-six years of companionship are renewed in the heavenly mansions, where we hope to meet them in a little while.

## Rheumatism

Does not let go of you when you apply lotions or liniments. It simply loosens its hold for a while. Why? Because to get rid of it you must correct the acid condition of the blood on which it depends. Hood's Sarsaparilla has cured thousands.

**J. S. Waterman & Sons,**  
**FUNERAL UNDERTAKERS**  
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**NINE MONTHS ABROAD \$750**  
visiting seven countries under university leadership. Young ladies sail with Principal in October. Curriculum equals the best. Languages, Music, History, Art. Catalogue. MRS. WALTER SCOTT, Secretary, Dover, N. H.

## QUAINT.



Did you ever see a genuine Dutch Rocking Chair? Here it is, as near as a newspaper engraving will give it to you.

Note the very low frame, the wide seat, the heavy timbering, the "squat" back, the broad-tread rockers, the nail-fastened seat, the broad arms and the general suggestion of a Hollander origin.

The wood is heavy oak, weathered to a fine dull tone. The upholstery is in leather. If you want an ideal low seat, either for sewing or reading, this chair is almost unequalled in its quaintness and comfort.

Canal St. cost \$12.

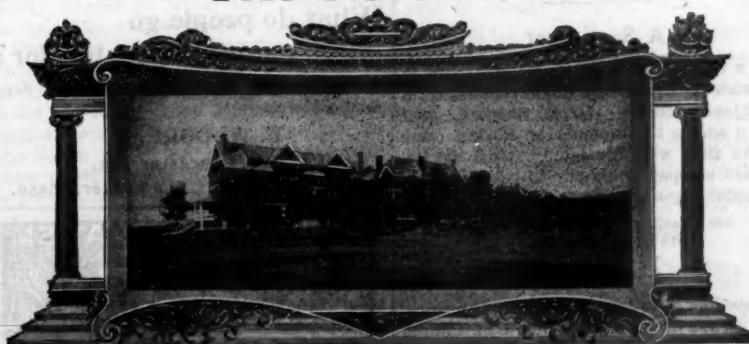
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Nature usher in her Autumn season where scenery is ever new and untiring.

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Write for Booklet to A. G. Moody, Mgr., East Northfield, Mass.

"Enjoy"

The Post Conference Addresses of Dr. G. Campbell Morgan of Northfield, Prof. James Orr of Glasgow, Rev. Samuel Chadwick of Leeds, Eng.



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CARPETS AND UPHOLSTERY.  
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OPP. BOYLSTON ST.  
BOSTON.



## A String of Stories

(Continued from page 171.)

## Taking Panes

"When I was twenty-one," said Grandpa Straightedge, "this part of the country was a wilderness. Druv twenty mile to market. Ma got up a s'prise party for my birthday. Called pa's attention to the back kitchen winder. Pane o' glass out. Pa's workbench 'n tools 'n our old boots 'n the milk-things, 'n water-pails 'n dippers, 'n the girls' sunbonnets on the porch. Handy passin' things back 'n forth through the gap. Sent me to town for winder glass. Got two. Pa 'n I sot one. 'Fore the putty got dry, he says, 'Hand me th' hammer, Sammy!' I handed it—right through the new 'light!' Then we sot th' extry pane! 'Pa,' says I, 'hand me the chisel.' He did—through the glass. He rode to town, got two lights, sot 'nother! 'Sister,' says I, 'hand me a drink uv butter-milk.' She did—through the winder light! She 'n ma went to set th' last glass, 'n between 'em, they dropped it. Ma rode to town, got the only winder-pane left, sot it, 'n it's still there!"

L. B. H.

## He Wanted to Kill a "Squir'l"

Our Publishing Society really furnishes a large variety of seasonable supplies, such as Fresh Bait for Fishers of Men, etc., but from the many queer things ordered, all the way from incense to beer, one might infer its range to be even more comprehensive than it really is. To the writer of the appeal printed below a "catalogue" was promptly sent.

J. H. takesbury: My dear kine friend if you please send me a gun cataloge i want a gun if i can get a good Squirrel gun i would love to have a 22 rifle that will kill a Squirrel one hundred yards please rite and Let me know what cash pris will bee for a good 22 calabar i want one that will shoot Longs and if you all dont deal with guns Please dont think hard of me for sending to the Publishing house for a gun but i thot i might stand a chance of gitting one tolabale cheap Please rite an' tell me if the catalog cost me any thing i will pay the cost at postofest reseving the Male this is from your friend,

## The Other Side

Said the superior person who had been invited to speak at a Negro celebration, "When every black man can read and write, half the prejudice will be removed." To which the colored spokesman responded, "And when every white man can read and write the other half will be removed."

D. B. G.

## A Snap Shot

As a minister in a Boston suburb rose to announce a hymn one Sunday morning, a parishioner, Mr. C. Israel Shepard, well known among the bookmen of Boston, came up the aisle with his family. Just as Mr. Shepard stopped at his pew to usher them in the pastor began reading the hymn:

See Israel's gentle Shepherd stands,  
With all-engaging charms!

C. W. S.

According to estimates given by the secretary of the Presbyterian Board of Church Erection, fifteen new houses of worship are completed, on the average, every day in the year at a cost of about \$100,000. Methodists lead, with three churches daily to their credit.

## No Substitute

not even the best raw cream, equals Borden's Peerless Brand Evaporated Cream for tea, coffee, chocolate, cereals and general household cooking. It is the result of forty-five years experience in the growing, buying, handling and preserving of milk by Borden's Condensed Milk Co.



We Want a  
**BRIGHT BOY**  
to Work after  
School Hours

Any bright boy who reads this advertisement can start in business next week selling

**THE SATURDAY EVENING POST**

He can do it after school hours on Fridays and on Saturdays. The work is pleasant, as well as profitable. The only qualification necessary is a willingness to work—no money needed. We provide the capital. Ten copies of the magazine are furnished free of charge the first week. These are sold at Five Cents a copy and provide the necessary money to order the next week's supply.

**\$225 IN EXTRA CASH PRIZES WILL BE DISTRIBUTED NEXT MONTH AMONG BOYS WHO SELL 5 OR MORE COPIES WEEKLY**

If you are willing to try it, we will send next week's supply and everything necessary for making a success, including booklet showing photographs and describing methods of successful boy agents.

**THE CURTIS PUBLISHING CO.**  
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**DOMINION LINE** FAST TWIN SCREW SERVICE  
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New England, Aug. 6	Commonwealth, Aug. 27
Mayflower, Aug. 13	New England, Sept. 3
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Saloon \$80 upward; 2d saloon \$42.50; 3d class at low rates.

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CAMBROMAN, Aug. 8, Sept. 19.  
VANCOUVER, Aug. 20, Oct. 10.

Saloon, \$60 and \$75 upward. 3d Saloon, \$50.  
Company's office, 77 State Street, Boston.

## What do people go to Lancaster for?

Why, there is no other place like it. Send for booklet to

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Lancaster Inn,  
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Use the Great English Remedy  
**BLAIR'S PILLS**  
Safe, Sure, Effective. 60c. & \$1.  
DRUGGISTS, or 224 William St., N. Y.

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Cleanses and beautifies the hair.  
Promotes a luxuriant growth.  
Never fails to restore Gray Hair to its Youthful Color.  
Cures scalp diseases & hair falling.  
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IMPROVED CUSHION FELT PERMANENTLY  
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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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Best Quality Copper and Tin Church Bells  
CHIMES and PEALS No cheap priced goods  
THE OLD RESPECTABLE FOUNDRY, Established by A. Meneely 1838

An aid to Family and Private Devotion  
**WHENCE COMETH HELP**  
Prepared by J. W. Buckham.

This little manual contains a brief selection of Scripture (taken from the Revised Version) followed by a short prayer for each day in the month and a few prayers for special occasions, Birthday Anniversaries, Sickness, etc. These prayers are culled from a variety of sources, including many ancient liturgies, and are beautiful in thought and in expression.

Those who feel a disinclination to offer prayer in their own words will find this exactly what they want for use in the family, perhaps while seated round the table together.

It is daintily printed and bound in leatherette, and the price is only 30 cents net.

BOSTON The Pilgrim Press CHICAGO

## The Business and Financial Outlook

The most important present factor bearing upon business conditions and security prices is the condition of the crops. The prosperity of the country is based fundamentally upon the agricultural classes. Given prosperity there, manufacturing interests are assured of a market for their goods; railroads are assured of traffic; and the wealth of the country is increased directly. The winter wheat crop is almost fully harvested. Although it has suffered from floods, it is above the average in quantity and of good quality. Spring wheat has been damaged by unfavorable weather conditions, and the crop will be below the average. Corn, the growth of which was delayed by a number of adverse conditions, has improved wonderfully, and promises a good crop if frost does not intervene. Owing to the lateness of the harvest, corn never is safe until it is in the bins. The cotton crop will be below the average.

The farmers will be compensated in part, if not fully, by the higher prices received for all these staples. Europe will call upon this country for unusual amounts of grain, which will provide a substantial market, and will bring aid to the financial world by creating a balance of trade in favor of this country.

The pessimistic prophecies concerning general business conditions, which have been given much prominence recently, appear to have little basis in fact. Reductions in the prices of some steel products have been made, but these are chiefly in the way of correction of existing discrepancies in the prices of various products. The price of pig iron has been reduced, but trade interests say that the reduction does not imply any falling off in business.

## A Perfect Regulator of the Stomach and Bowels

is Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Try it. A free sample bottle for the asking. Vernal Remedy Co., 122 Seneca Bldg., Buffalo, N. Y. For sale by all leading druggists.

## In "Dog Days"



to keep the stomach clean, brain clear and liver active. It cools the blood, cures heat eruptions, relieves constipation, aids digestion. Effervescent; Agreeable; Reliable.

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Business established 1884.

The cotton industry has been in a peculiarly difficult position. Taking advantage of the known shortage of the cotton crop, speculators brought about a corner in that product. The price has been forced to a level at which it is impossible to produce cotton goods at a profit. Many mills have closed voluntarily. Others have been closed by the striking of their employees. It is no secret that the strikes were welcome to the managers of many mills. Cotton bought at lower prices has been reshipped from Massachusetts to New Orleans and sold there at a profit greater than would have been received from its manufacture.

Labor unrest has been somewhat lessened. The great building workers' strike in New York city has been terminated. This strike has done much harm to general business, and has curtailed the demand for steel and other products. Railroads generally throughout the country have increased wages. The outcome of the strike of the coal miners was the occasion for many demands by labor upon capital.

Railroad earnings perhaps are as good a criterion of general business as any single factor. These show surprising gains over the figures of a year ago, which were the highest attained up to that time. Railroad officials moreover assert that there is not the slightest indication of any falling off in traffic. In fact, many Western roads already are taking steps to prevent a car famine.

While these evidences of continued prosperity in general business abound, prices of stocks and bonds have been falling sharply. Wall Street boasts of its ability to foresee events and conditions, and to discount them in the stock market. The boast is not always justified. It is maintained by a large number of professional traders in Wall Street that the decline in the stock market, which has been in progress with more or less violence since September, foreshadows the early end of the country's era of prosperity. If the signs of such end are not visible to the ordinary mind, that fact is accounted as testimony to the superior foresight of Wall Street.

Another and more reasonable explanation of the long decline in the stock market is possible, however. A few years ago the process of combining industrial enterprises was begun. In the iron and steel industry several so-called "trusts" were organized, which brought enormous profits to the promoters. The new field was so inviting that industrial promotion became a craze. The success of the first consolidations led the capitalists to believe that they could foist upon the public stocks and bonds to an unlimited extent, and that the public would not investigate the character of the companies or the value of the securities offered. The promoters were in error. The public absolutely refused to touch these stocks and bonds, which were of doubtful value.

There was but one alternative. The promoters were forced to hold these new securities in hope that at some future time they could sell them. They borrowed money to enable them to carry these securities. As the banks would not loan money against these securities the promoters were obliged to pledge their good investment stocks for the loans. The loans matured. The promoters still held their new securities, for which they had been unable to obtain a market. The collateral against the loans was sold. In the absence of general public buying prices fell sharply. The whole fabric of prices began to tumble like a row of bricks, one forcing another down. The movement, due primarily to the conditions stated, has been aided by the purely professional operations of Wall

Continued on page 174.

## Tea and Coffee Drinkers

Use Horsford's Acid Phosphate. It allays the nervousness and disordered digestion caused by excessive use of Tea, Coffee or Alcoholic drinks. Puts the stomach in an active and healthy condition. Try it.

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## The Business and Financial Outlook

Continued from page 173.

Street gamblers. These have forced selling in quarters where otherwise the difficulty might have been overcome.

The process is still going on. It will end when the promoters of these new industrial combinations have sold enough of their good stocks to pay in full for their other stocks, or when the high-grade stocks reach an investment level which will attract extensive public buying. There are indications that the latter point is near at hand.

The surest proof that the panic in the stock market is due simply to troubles within Wall Street, and not to any diminution of business prosperity, is that the business of the country is paying no attention whatever to the stock market, other than that of curious interest. The tightness of money, which is less stringent than is alleged by Wall Street, has troubled few business corporations of merit. Some of the newer, over-capitalized corporations have found it very difficult to borrow money. The decline in stocks has resulted finally in the failure of two prominent stock exchange houses. These suspensions were received with positive relief by the stock exchange, as known difficulties are less harmful than the worry of anticipation.

## A Word to Preachers

Rev. Dr. Reuben Thomas of Brookline expresses in the London *Christian World* his surprise and depression at a recent phrase, "the slavery of preaching," used by that journal. As a counter and corrective to all depressing conceptions of preaching Dr. Thomas would have those so affected study Phillips Brooks's Lectures on Preaching, Brooks being to him "the greatest of modern men in the pulpit." He expresses the following opinions:

Personally, I have no doubt that our modern men are intellectually equal to their fathers. But whether they are as Biblical and as thoroughly acquainted with human nature is, I think, an open question. We are occupied with such a variety of things that the temptation to cease to be diligent and everyday students of life and literature is often too strong for us. The tendency in our religious newspapers perpetually to complain of and admonish ministers creates, I have no doubt, an unhealthy restlessness in congregations. The statistical and commercial judgment of spiritual results is another sign of that modern vulgarity which reduces everything to a trading level, giving people the idea that our churches are mere shops for the sale of articles theological to the largest number of customers who can be attracted to buy, reducing the minister to a kind of ecclesiastical auctioneer. It is the spirit of the age, and it has got into our churches. Moreover, the temptation to assume that people generally have as much knowledge of the Higher Criticism as we have ourselves and the responsibility on us to meet it as valiant soldiers of the Lord Christ has pauperized our preaching of its more vital elements.

Social prosperity means the man happy, the citizen free, the nation great.—Victor Hugo.

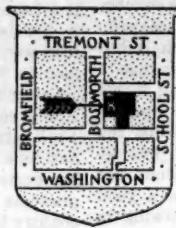
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NINETY-NINTH SEMI-ANNUAL STATEMENT, JANUARY, 1908

### SUMMARY OF ASSETS.

Cash in Banks	\$427,044.49
Special Deposits in Trust Companies	545,527.84
Real Estate	1,593,892.06
United States Bonds	2,040,000.00
State and City Bonds	2,869,000.00
Railroad Bonds	1,375,430.00
Water and Gas Bonds and Stocks	519,000.00
Railroad Stocks	6,174,550.00
Bank and Trust Co. Stocks	466,350.00
Bonds and Mortgages, being 1st lien on Real Estate	112,750.00
Premiums uncollected and in hands of Agents	985,872.94
Interest due and accrued on 1st January, 1908	9,315.79
	\$17,108,635.12

### LIABILITIES.

Cash Capital	\$2,000,000.00
Reserve Premium Fund	5,984,875.00
Unpaid Losses	757,114.45
Unpaid Re-Insurance, and other claims	853,608.95
Reserve for Taxes	75,000.00
Net Surplus	6,436,035.00
	\$17,108,635.12

Surplus as regards Policy-holders \$6,436,035.00

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AN INTERESTING SIGHT.—We wonder how many of our readers have ever seen a genuine Dutch rooker. If you are in doubt, turn to the advertisement of the Paine Furniture Company in another column of this paper, and you will see an engraving of it. It carries one back to the Holland of two centuries ago in its quaint Dutch lines. There ought to be a great many of these chairs sold at the low price of \$11.

## Foreign Missions and the American Churches

An Illuminating Diagnosis

The *Harvest Field*, one of the best of the missionary publications in India, has secured from Rev. Dr. J. P. Jones, president of the A. B. C. F. M. Theological Seminary at Pasumalai, India, a report on conditions in the churches of the United States and their attitude toward foreign missions. It was written for Indian consumption but it has much value for us, inasmuch as Dr. Jones is a man of large mold and fair judgment, and had excellent opportunities for studying conditions in our churches when he was here on his last furlough. He traveled 20,000 miles, visited twenty-one states, talked to nearly 200 churches and denominational and interdenominational gatherings and, as he says, "had ample opportunity to form and to change many opinions." The facts he calls attention to are those which he says persistently obtruded themselves upon him, and which he could not ignore:

First, is the appalling fact that so few of the members of the churches have any knowledge whatever of, or slightest interest in foreign missions. His own observation of conditions in the churches he visited and his analysis of the statistics of giving go to corroborate this charge of apathy. That there is not more giving commensurate with income he admits is not due necessarily to penuriousness. He sees clearly that "the financial support and substantial benevolence of Christian people has largely passed out of the channels of direct churchly activity. . . . Say what we will, ecclesiasticism, with its direct calls and claims, is held relatively much in less esteem than formerly." The church members of today are not less Christian but more cosmopolitan.

Second, He finds that "the old doctrines of the past, upon which the missionary movement of a century ago was constructed, have been entirely swept away or have lost their emphasis. There is no gainsaying the fact that the missionary movement of a hundred

years ago no longer obtains and is being supplanted by another, or at least is yielding to it pre-eminence in its influence upon the Christian mind. The missions of today are not based upon or moved by our belief in the hopeless depravity and lost condition of the heathen so much as by loyalty to the last commission of our Lord and by a conviction that Christianity is essentially missionary in its character." The old motive having ceased to grip the church of today and the new motive not yet having found a warm lodging place in and a working power upon the mass of Christians, the church and her missions face a difficulty.

Thirdly: Americans have become great travelers; as such their examination of missionary activity is superficial or wanting altogether; and on returning home they hide their bold ignorance of what might have been seen and studied intelligently by cool assumption or bold assurance that the missions either do not exist or are practically doing nothing. "The blasting influence of these traveled people upon the missionary cause at home is much greater than many of us think," writes Dr. Jones.

Fourthly: Many who were indifferent to the missionary cause a decade ago are now its pronounced enemies. They are found in churches.

Lastly: Anti-missionary spirit has been caused by the seeming ingratitude of alien peoples responsible for massacres of missionaries sent to do them good; and moreover the growing prevalence of belief in the doctrine of evolution carries in the mind of many an argument against missions to non-Christian peoples. These say, "Why do you not let peoples with ethnic religions gradually evolve their own religious destiny rather than thrust upon them a foreign faith and introduce a revolution of religious life and conceptions among them?"

Dr. Jones does not dwell at length upon the matter of worldliness in the church as affecting the missionary cause more than to say that "doubtless a great deal of the commercialism of the age has entered into the Church of America, and this spirit is impatient with the remote and not very articulate appeals of the missionary in foreign lands." He admits that much of the trouble lies in the ignorance of the church members, and that this is due to the failure of the missionary societies and the missionaries to live up to their opportunities and duties. He is inclined to think that "the apathy and indifference can in part be traced to the indifferent—and sometimes worse—advocacy by missionaries of their cause among the churches."

The cheering side of the situation is outlined by Dr. Jones thus. There is a vastly better attitude of the clergy toward foreign missionaries than there was formerly and this he believes is due largely to the changed attitude of the theological seminaries. He finds a deepening purpose among the chosen few to exalt the missionary enterprise to a place of supreme importance in church economy, "but unfortunately not many of these men and women of faith are possessed of large pecuniary means."

The educational aspects of the renaissance in interest in missionary enterprise he finds are most encouraging, such as the preparation of manuals and text books for study; the annual conferences of officers of various denominational societies; the Student Volunteer movement and the Y. P. S. C. E. movement, which have enlisted intelligent and consecrated youth as never before.

If you find no peer to travel with you, then walk cheerfully on alone, your goal before, the world behind; better alone with your own heart than with a crowd of babblers.—Buddha.

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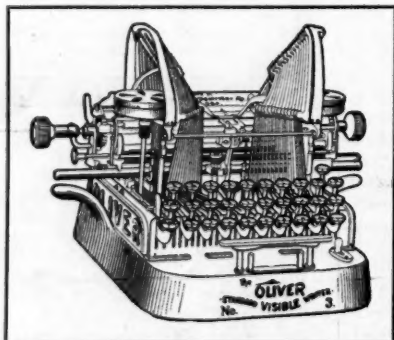
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